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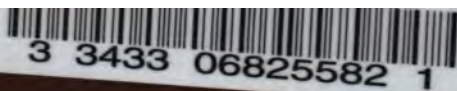
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THE
ASSISTANT
TO
FAMILY RELIGION,
IN
SIX PARTS:

CONTAINING

A SERMON ON FAMILY RELIGION;

A SYSTEM OF NATURAL AND REVEALED RELIGION,
IN THE FORM OF QUESTION AND ANSWER, ACCOMPANIED
WITH SCRIPTURE PROOFS, IN THIRTY-TWO CHAPTERS;

A SERIES OF RESOLUTIONS, AND QUESTIONS OF
SELF-EXAMINATION;

MORNING AND EVENING PRAYERS FOR EVERY DAY
FOR TWO WEEKS, TOGETHER WITH OCCASIONAL
PRAYERS;

SELECT PSALMS AND HYMNS, ADAPTED TO FAMILY
DEVOTION; AND

SELECT HARMONY, OR PSALM TUNES, SUITABLE FOR
FAMILY WORSHIP.

BY

WILLIAM COGSWELL, A. M.

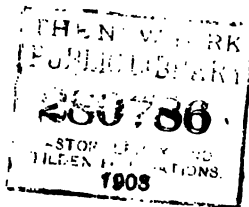
PASTOR OF THE SOUTH CHURCH IN DEDHAM.

BOSTON:

PUBLISHED BY CROCKER & BREWSTER,
No. 47, Washington Street,—late 50, Cornhill.

1827.

7-2-27



*DISTRICT OF MASSACHUSETTS, to wit:
District Clerk's Office.*

BE IT REMEMBERED, that on the twenty second day of March, A. D. 1827, in the fifty first year of the Independence of the United States of America, William Cogswell, of the said District, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit:*

"The Assistant to Family Religion, in Six Parts; containing a Sermon on Family Religion; a System of Natural and Revealed Religion, in the form of Question and Answer, accompanied with Scripture proofs, in thirty-two Chapters; a Series of Resolutions, and Questions of Self-examination; Morning and Evening Prayers for every Day for two Weeks, together with Occasional Prayers; Select Psalms and Hymns, adapted to Family Devotion; and Select Harmony, or Psalm Tunes suitable for Family Worship. By William Cogswell, A. M. Pastor of the South Church in Dedham."

In Conformity to the act of the Congress of the United States, intituled, "An act for the encouragement of learning, by securing the copies, of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, intituled, "An act supplementary to an act, intituled, An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints."

JNO. W. DAVIS,
Clerk of the District of Massachusetts.

RECOMMENDATION.

"HAVING seen the plan, and a part of the execution, of a book on Family Religion, about to be published by the Rev. William Cogswell of Dedham, we the undersigned, would express our cordial approbation of the same. It is on a subject vitally important to the interests of the Redeemer's kingdom; and which claims the serious and earnest attention of the Christian Community. The plan and execution of the work, so far as we have attended to them, appear to be judicious, and well calculated to accomplish the end in view. The work we think will be very useful, and highly deserving the attention of individuals and families. We earnestly hope, that the publication may meet with liberal patronage, and be accompanied with the Divine blessing."

April, 1826.

The above recommendation is signed by the following gentlemen, Rev. Dr. *Holmes*, Cambridge, Rev. Dr. *Kellogg*, Framingham, Rev. Dr. *Park*, Providence, Rev. Dr. *Jenks*, Boston, Rev. Dr. *Codman*, Dorchester, Rev. Mr. *Fisk*, Wrentham, Rev. Mr. *Wisner*, Boston, Rev. Mr. *Emerson*, Salem, Rev. Mr. *Fay*, Charlestown, Rev. Mr. *Curtis*, Sharon, Rev. Mr. *Ide*, Medway, Rev. Mr. *Dwight*, Boston, Rev. Mr. *Burgess*, Dedham, Rev. Mr. *Hitchcock*, Randolph, Rev. Mr. *Gile*, Milton, Rev. Mr. *Green*, Boston, Rev. Mr. *Storrs*, Braintree, Rev. Mr. *Huntington*, North Bridgewater, and Rev. Mr. *Cornelius*, Salem.

PREFACE.

FAMILY Religion has ever been justly deemed of immense importance, as it respects the spiritual welfare of families, towns, and nations. The religious principles and practices of families have great effect upon Church and State. The latter have always risen or declined, according to the prevalence or declension of the former. Hence arises the importance of Family Religion. This consists of prayer, praise, and religious instruction. These services are, ordinarily, to be conducted by heads of families. That they may be acceptable and profitable, very much depends upon the right performance of them. Every thing, therefore, which contributes to this is desirable, and is to be viewed subsidiary to the cause of religion, and to the prosperity and happiness of man.—The following work is designed to promote in this way the interests of the Redeemer's kingdom. It was thought proper, therefore, to commence with a discussion of the subject of Family Religion. This is done in a sermon in which the arguments in favour of Family Religion are presented, the time for the observance of it, and the duties included in it are pointed out, the manner in which it should be observed is stated, and an attempt to answer the excuses for the neglect of Family Religion is made.—As family instruction is an important part of Family Religion, the princi-

pal doctrines and duties of religion, systematically arranged, and treated in the way of Question and Answer, accompanied with Scripture proofs, are embraced in this work. The catechetical mode of instruction was much adopted by the Reformers in the sixteenth century as a happy and easy way of communicating divine knowledge. A knowledge of truths, classified, or connected in a methodical manner, assists the mind to think and reason systematically. Compendiums of divinity are valuable, as they contain much in little, and as they may be obtained and used by those, who are not disposed, and who have not ability, to purchase, and have not time to read, large systems of divinity. Christians too frequently are unarmed, and consequently, unable, to vindicate as they ought, the doctrines of Christianity. One design of this work is to furnish them with arguments, especially Scriptural arguments, by which to oppose error and defend the truth.—In this state of sin, temptation, and afflictions, every thing, which will help to guard us from vice, to urge us to duty and holiness, and to excite us to watchfulness and prayer, is to be viewed very desirable. As an important auxiliary in this respect, good people in all ages have adopted certain resolutions as a sort of directory in their conduct, and observed the practice of frequent self-examination. This led to the introduction of a series of Resolutions and of Questions of Self-examination.—Prayer seems to be the principal part in the offices of devotion in families. But some pious persons are diffident, and seem not to possess the gift of prayer. To assist such in matter and language, Prayers for Morning and Evening, together with a number of occasional ones, are inserted. As the Bible contains the happiest language to be used in invocation, adoration, thanksgiving, confession, petition, intercession, *pleading*, *self-dedication*, and ascription; so much

pains has been taken to interweave, in the composition of these prayers, the best passages, which could be selected from it. Scripture, pertinently introduced in prayer, has a striking effect upon the mind. It carries dignity, weight and authority with it. Besides, the language, taught by the Holy Spirit, it may be supposed, God will be likely to bless. It is not intended, that written prayers should take the place in all respects of extemporaneous prayers; but that they should be merely, as Bishop Wilkins calls them, "crutches," or helps in matter, method, and expression, to those who want the ability, or the confidence to pray extemporaneously. Extemporaneous prayer should by all means be encouraged. To assist in obtaining a holy skill in this way is the principal design of these written forms of prayer.*
 —The primitive practice of singing in domestick worship, has been greatly neglected of late years. Singing of sacred song is a delightful part of worship, and may be the means of promoting the life and power of godliness in the soul. To aid in this duty, a number of Psalms and Hymns, well adapted to family worship, have been selected and introduced.—It was believed, that were select harmony or psalm tunes of a judicious kind, added at the close of the book, it would be of great convenience, in refreshing the memory with respect to the tune to be sung, and in this way more would be

* Dr. Watts writes on this subject nearly in the following language: Are not such forms of pious address to God, as are drawn from a serious sense of divine things, and written by a skilful and judicious hand, of real advantage to a sincere worshipper, both in solitary and social worship? Has not many a holy soul found its inward powers awakened and excited to lively religion by such assistances? May not many a penitential wish be excited under the sense of sin? May not many an ardent and suitable ejaculation be offered for some peculiar grace? May not many a pious aspiration of heart, many a joyful sound of praise, have owed its rise to the words and language of some well composed form? When we find the temper, the wants, and wishes of our hearts happily expressed in the words of a form so suitable and so expressive, that we know not how to form other words so suitable and so expressive of our own present state and case, why should we not make our *addresses to God* in this borrowed language!

able to join in worship. Some tunes have been chosen, not because they are peculiarly calculated for family devotion; but because they are of general use, and many persons are already acquainted with them. Others are specially adapted to private worship. All of them possess real excellence, and have an approved standard character.—A book of the above description it was thought by the Author, and by many others, whose opinion is to be highly respected, is a desideratum in the present day.—How the work is executed, the publick must decide. The Author would commend it to the candour of families with the devout hope, that it may conduce to their spiritual benefit, and, above all, to the favour of the Great Head of the Church, with fervent prayer, that He would bless this humble effort to advance the praise and glory of His adorable Name.

DEDHAM, *April*, 1827.

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THE

ASSISTANT TO FAMILY RELIGION.

PART I.

A SERMON ON FAMILY RELIGION.

JOSHUA xxiv. 15.

BUT, AS FOR ME AND MY HOUSE, WE WILL SERVE
THE LORD.

THESE are the words of Joshua to the children of Israel. Having assembled them together, and related to them a brief history of the Lord's goodness to their ancestors from the days of Terah, the father of Abraham and Nahor, he exhorted them to engage, with holy devotedness, in his service. "Now, therefore," said he, "fear the Lord and serve Him in sincerity and in truth, and put away the gods, which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And, if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods, which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in

whose land ye dwell; but, as for me and my house, we will serve the Lord." Whether the Israelites complied with his exhortation or not, whether they served the living and true God, or, false gods; Joshua had determined, most decidedly, and deliberately, to serve the Lord of hosts, and to exert all his authority and influence to induce his family to unite with him in this sacred duty. The phrase "serve the Lord" usually signifies, in the Old Testament, worship Him. This, undoubtedly, is the meaning of it, as used by Joshua, for it stands opposed to the worship of false, or, strange gods.

The text, thus introduced, leads to the consideration of *Family Religion*. We will,

I. Present the arguments in favour of Family Religion;

II. Point out the time for its observance, and the duties included in it;

III. Consider the manner in which it should be observed;

And,

IV. Notice some excuses which are made for the neglect of this duty.

I. Then, we are to present the arguments in favour of Family Religion.

These are derived from the light of nature, and Divine Revelation.

From the character of God, and the relation subsisting between Him and man, we infer the duty of Family Worship. Jehovah is possessed of all possible perfections and excellencies. He is, therefore, worthy of our highest love, praise, and service. His all perfect and adorable nature challenges our unceasing homage. It is this, that makes Him the object of individual worship; and it is this, also, that makes Him the object of family worship. Families owe to God no less homage than individuals.—Besides, God has created us with social natures to be improved for religious purposes. Consequently,

our social natures bind us to social devotion, and to family devotion, for a family is a radical and natural society, and the first society, that was ever established.—Further, God is the Founder, Preserver, and Benefactor of families. Their existence, at first, depends upon His will; so, also, does their continuance. Should He withdraw from them His all-supporting hand, their domestick connexion would be dissolved. All the blessings they enjoy as families, whether temporal or spiritual, flow from the Father of mercies. He is their kind and munificent Benefactor. And should they not render the full homage of their hearts to Him, from whom they derived their existence, on whom they constantly depend, and from whom they receive every good and perfect gift which they enjoy? Yes; propriety and gratitude demand it.

The principal design, in the establishment of families, is another argument for Family Religion. They were instituted, that God might seek a seed to serve Him, and thus promote His glory; and, that religion might be transmitted from generation to generation, and extended throughout the earth. In order to this, family religion must be maintained.

The duty of Family Religion may, also, be argued from the personal benefit, which results from it. Religion is the one thing needful—the pearl of great price. It restrains from those vices, which are ruinous to the soul, subdues rebellious dispositions and passions, quiets the troubled conscience, removes the bitterness of affliction, consoles the distressed, delivers from eternal wretchedness, and prepares for eternal glory. It places its possessors under the immediate guardianship of God. How vastly important, then, is Family Religion, which is a great means of promoting piety in households! If, in families, the Scriptures were devoutly read, suitable religious instructions, given, and prayers and praises, solemnly offered, would not the conse-

quence be happy? In such little worshipping assemblies, husbands and wives, parents and children, brothers and sisters, pray for each other. Here oblations are presented with union, interest and delight. Were Family Religion thus observed, would not heads of families be more careful to "abstain from all appearance of evil?" Would they not suppress the turbulence of passion, and walk more in the fear of the Lord? and would not those under their care experience salutary effects? The language of family devotion is to all concerned in it, "There is a God;—There is a spiritual world;—There is a life to come." It tends to promote obedience in children, fidelity in domesticks, and propriety of conduct in all.—Besides, it is an appointed means of obtaining the blessings of heaven. God will hear, and answer the prayers of pious families. Speaking of family worship, Dr. Scott remarks: "On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestick comfort, and bringing down on my children the blessings, which God has graciously bestowed upon them." His Son adds "I am persuaded, that to this very much is to be traced, not only the blessing of God, which has descended on his own" (the Doctor's) "family, but the further striking and important fact, that in very few instances has a servant or a young person, or indeed any person passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle."* And Mr. Gurnal says—"The family is the nursery of the church. If the nursery be neglected, what in time will become of the gardens and the orchards."

The privilege of Family Religion, is another inducement to its observance. "How great the privilege," says President Davies, "to hold a daily

* See Dr. Scott's Life.

intercourse with Heaven in our dwellings! to have our houses converted into temples for that adorable Deity, whom the heavens, and the heaven of heavens cannot contain! to mention our domestick wants before Him with the encouraging hope of a supply! to vent the overflowings of gratitude! to spread the savour of His knowledge, and talk of Him, whom angels celebrate upon their golden harps in anthems of praise! and to have our families devoted to Him, while others live estranged from the God of their lives!"—

The Scriptures, also, most fully and explicitly inculcate, by example and precept, this highly important duty.

The examples of the good and great, recorded in the Scriptures with Divine approbation, have all the force of a command. They prove the will of Jehovah, and his will is a law. Consequently, all the examples of family devotion, mentioned in the Sacred Oracles, with commendation, are virtually precepts, and lay us under obligation to discharge the duties they enforce.—Abel offered sacrifices unto God, and, most probably, for his family. . . The Patriarchs Abraham, Isaac, and Jacob, wherever, in their pilgrimages, they fixed upon a place of residence, erected an altar unto God for family devotion, and called upon the name of the Lord. Joshua resolved, that, as for him and his family, they would serve the Lord. Job practised family worship. "He sent and sanctified his children, and rose up early in the morning, and offered burnt-offerings, according to the number of them all. Thus did Job continually." David, having spent the day, in bringing the ark from the house of Obed-edom unto the place he had prepared for it, and in offering burnt-offerings and peace-offerings before the Lord, returned, at night, to bless his house-hold, that is, to pray for a blessing upon his family, or to attend upon family devotion. Cornelius the Centurion, it

is said, "feared God with all his house," meaning, worshipped him with his family. The apostle Paul speaks, in his epistles, of churches in private houses. By this phrase, he means religious families, or families, where religious services were observed.—In the Lord's prayer, we have an explicit command for family devotion. "After this manner, therefore, pray ye: *Our Father, who art in heaven.*" The form of prayer is plural.* It must, therefore, mean social prayer, and if social, then family prayer, for a family is the most proper society to engage in this devotion. The apostle Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, and watch in the same with thanksgiving." The subject, upon which he was speaking, and the manner of his speaking, lead us to conclude he meant family prayer. In his epistle to the Ephesians, he enjoins it, as a duty, to "pray always with all prayer," that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in this injunction. The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and gospel obedience, that their "prayers be not hindered;" that nothing may occur to indispose them to social or family devotion.—Further, the imprecation of an inspired prophet "O Lord! pour out thy fury—upon the families, that call not on thy name" is equivalent to a denunciation. And this denunciation against those, who neglect family worship, implies a precept for its observance.—Such are the arguments in favour of Family Religion, derived from the light of nature, and the Sacred Scriptures. And are they not full and explicit? Are they not sufficient to

* When secret prayer is commanded, which is, always individual prayer, the singular form is used, "*When thou prayest, enter into thy closet.*"

convince every candid person, that every house ought to be a temple, sacred to Jehovah and the duties of devotion; and that every head of a family ought to be as a king and priest in his own household, making with them a little congregation for divine services?

We proceed,

II. To point out the time for the observance of Family Religion, and the duties included in it.

We are commanded to "pray without ceasing;"—to "continue instant in prayer;"—to "pray always and faint not;"—and, "in every thing by prayer and supplication with thanksgiving, to let our requests be made known unto God." The spirit of these texts of Scripture may be applied, in a very great degree, to family prayer. This, then, should be frequent.—The Psalmist, in addressing God, says, "Every day will I praise thee;"—"I daily perform my vows;"—"I cry unto thee daily." And the Saviour has taught us to pray daily, in his prescribed form of prayer unto his disciples. "After this manner," says he, "pray ye: Our Father, who art in heaven!—give us this day our daily bread." Prayer, then, is to be offered, day by day. And the mode of expression proves, that the prayer here intended is social or family prayer. If family prayer, then, is to be made frequently, and daily, no better time can be assigned for its observance, than morning and evening. These seasons are pointed out by the natural succession of day and night. They occur at suitable intervals, and terminate, alternately, sleep and labour. At the opening and closing of every revolving day, families are convened, the world around them is still, and every thing is favourable to devotion. As we rise from our beds, objects of God's care, and monuments of his mercy, how suitable it is, that our hearts should ascend in thankful acknowledgments to Him, who sustained, and protected us during the defenceless hours of

the night; and who gave refreshing sleep to our eyes, and grateful slumbers to our eyelids. We should, also, commit ourselves, for the day, to Him, who watches over all, and implore support, protection, guidance, and success in all our lawful undertakings. And, as the day should begin, so it should end, with prayer. How proper in tranquil silent evening, the pleasures, cares, and toils of the day, all being passed, to acknowledge, with gratitude, the arm, which has sustained us in our weakness, the wisdom, which has guided us amid all dangers, and the goodness which has supplied our returning wants;—to confess and bewail our sins and demerit;—to supplicate pardon and the blessings we need;—and to commend ourselves for keeping, during the silent watches of the night, to the great Shepherd of Israel, who never slumbers, nor sleeps! How reasonable, then, is it, that we should seek Him, that “turneth the shadow of death into the morning, and maketh the day dark with night!”—that the family altar should blaze with morning and evening offerings, and that heartfelt devotion should kindle the flame!

In accordance with reason, the Scriptures designate morning and evening, as the proper seasons for family devotion. Under the Mosaic dispensation, morning and evening sacrifices were offered, accompanied with prayer. To this, undoubtedly, the Psalmist refers, when he says, “Let my prayer be set forth before Thee as incense” (this was the morning offering) “and the lifting up of my hands as the evening sacrifice.” It was the appointed duty of the Levites under the Law to stand, morning and evening, and thank, and praise God. Job offered morning sacrifices for his family. David says, “My voice shalt Thou hear in the morning, O Lord! in the morning will I direct my prayer unto Thee. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to

show forth thy loving-kindness in the morning, and thy faithfulness every night." And he resolves, "Evening and morning, will I pray and cry aloud." Daniel prayed at the time of the evening sacrifice. And, after the dispensation of Moses was abrogated, and the Christian dispensation was introduced, the continual sacrifice, which was morning and evening, was still observed. The apostles and primitive Christians were daily in the temple, praising and blessing God. The third and ninth hours were the times, at which they assembled. To these stated seasons, Paul referred in his directions to "pray always;"—to "pray without ceasing;"—and to "offer the sacrifice of prayer continually."—Thus, it fully appears to be the indispensable duty of every family to attend, ordinarily, upon family prayer, morning and evening.

Antecedent to family prayers, should be the reading of the Scriptures. This duty has been lamentably neglected. And this is one great reason, why ignorance on divine subjects, and impiety, prevail so alarmingly, in the present generation. It was not so in the days of our fathers. Then the Bible was read, morning and evening, and then a seed was trained up to serve God. "That the soul be without knowledge, it is not good." Ignorance is surely not conducive to piety or devotion. Previously to reading the Scriptures, it may be well to offer a short prayer, that God would "open our eyes, that we might behold wonderful things out of His law" and that He would enable us to "receive, with meekness, the ingrafted word, which is able to save our souls." The Scriptures should be read in course, that regularity in reading may be maintained, and that the family, from day to day, may know what portion of Scripture is to be read. In reading the Scriptures, we should consider ourselves as holding a conference with the Divine Being. Herein we inquire after God and His will; and He reveals Him-

self and His will to us. The practice of reading the Bible will be found useful, as it creates a respect for the word of God, prepares the mind for devotional exercises, edifies Christians, and may be the means of converting sinners. In this way much good may be done*

Psalmody is the natural language of the heart, and seems to be a proper part of family devotion. This was practised in the days of the primitive church, and in the days of our pious forefathers. Then the voice of rejoicing and salvation in song was in the tabernacles of the righteous. Singing the praises of the Lord is a pleasing, and useful part of religious worship, and the most proper method of expressing thanks. God, knowing the constitution of our nature, has wisely instituted psalmody, that the melody of the voice may affect the heart, and elevate the thoughts. Hence the apostle exhorts Christians to "teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord." Paul and Silas prayed, and sang praises to God, when they alone worshipped together in prison. Family worship must be defective, where holy melody is altogether neglected. Pleasant, therefore, is the consideration, that the religious public is waking up, both in sentiment and practise, in some good measure, to this subject. And, as religion advances in its true spirit and lustre, no doubt the singing of sacred song will prevail in family devotion. Let it not be said, that most families cannot unite in this heavenly exercise. If this be true, it is not owing, generally, to a defect in natural powers, but to a defect

* Archbishop Tillotson, who was no enthusiast in religion, speaks thus decidedly on this subject. "The principal part of family religion is prayer, every morning and evening, and reading some portion of Scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men, that where it is neglected, I do not see how any family can in reason be esteemed a family of Christians, or indeed have any religion at all."

in education and application. Were proper exertion made, but few would be unable to sing in the devotions of family worship.*

Religious instruction is a part of family religion, proper to be attended to, morning and evening, especially on the Sabbath. Every Master of a family should set his house in order; and be in it what a preacher is in the pulpit. He should give instruction respecting the doctrines, duties, graces, and ordinances of the gospel. The Israelites* were expressly required to instruct their families. "These words, which I command thee, saith the Lord, shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou *liest down*, and when thou *risest up*." They were commanded to teach their children particularly the nature and design of the Passover. And David in the seventy eighth psalm, considers it the duty of parents to teach their children, from generation to generation, the wonderful works of God. Elsewhere, they are commanded to "bring up their children in the nurture and admonition of the Lord," and to "train them up in the way they should go." In the religious education of children, it is not only important, that they should be taught to read the Bible, but they should commit to memory the most important portions of it,† and, that they may be assisted clearly to understand its doctrines and duties, they should be taught *catechisms*, containing the fundamental principles of our

* That great and good man President Edwards the younger, justly observes: "As it is the command of God, that all should sing, so all should make conscience of learning to sing, as it is a thing, that cannot be decently performed at all without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." Let those who are wilfully dumb in God's praises duly consider this observation.

† They may begin with committing the Lord's Prayer, the Ten Commandments and some of the Psalms of David.

holy religion, accompanied with Scripture proofs. Catechetical instruction is profitable, as it gives just and precise definitions of sacred truth, which the memory can easily retain, and which may serve as a basis, on which to raise the superstructure of divine knowledge. The venerable and pious Mr. Baxter said, some years before his death, that he "esteemed catechising to be so necessary and useful, that he would be contented to spend the remaining part of his life in ~~that~~ work, though he should do nothing else." Too much exertion cannot be made to instil into the minds of the rising generation, the truths of Christianity. It was a true observation of Calvin, If we would have the church flourish, we must begin in the good instruction of children.

Another part of family religion is acknowledging God at our tables. To supplicate the blessing of heaven upon the provisions we receive to nourish our animal natures, and to express sentiments of gratitude to him upon their reception, is reasonable, becoming, and according to Scripture. It is as proper thus to acknowledge God at one meal as another; and it should be done at every formal refreshment, whether in the morning, at noon, or in the evening. And uniformity, in this practice, is very desirable. Grace at meals is practised, more or less, in most nations. Even the heathen, it is said, make libations to their gods at their refreshments. Our blessed Saviour and his disciples, when they ate, gave thanks, or blessed the Lord, that is, prayed for a blessing to attend it. St. Paul, when in the perils of the deep, asked a blessing upon the food, before he, and those who were with him, partook of it. And saith God "Ye shall eat in plenty and be satisfied and praise the name of the Lord your God;—when thou hast eaten and art full then thou shalt bless the Lord thy God." Says the apostle, "God created meats to be received with thanksgiving of them, which believe and know the truth. For every creature of God is

good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

Let us now,

III. Consider the manner, in which family worship should be observed.

Here let it be remarked, that the good effects, resulting from family worship, depend very much upon the manner of conducting it. As "the preparations of the heart in man, and the answer of the tongue are from the Lord;" so divine assistance should be sought in all our attempts to worship Him. Our services must be offered from the heart. If we draw near to God with our mouths, and with our lips do honour Him, while our hearts are far from Him, vain indeed will be our worship. Scripture direction on this subject is, "pray in the spirit;"—"lift up your heart with your hands unto God in the heavens." There must be pious sincerity. It is the fervent or inwrought prayer of a righteous man, that availeth much. We must pour forth our souls in devout aspirations. If we pray otherwise, our prayers will not only be heartless, but fruitless.—Family devotion should be observed with solemnity and decency of manner, with deliberation, distinctness, and audibleness of utterance, and with propriety and pertinency in language, in those who conduct the services. All gloominess and austerity in looks or appearance, should be carefully avoided. Our minds should be composed and abstracted from the world. The injunction of Solomon should be remembered: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Job sent and sanctified his children, before family sacrifices were offered. Some preparation of this nature is requisite, for a suitable performance of family

devotion. Indeed how can we *pray*, when our thoughts are roving to the ends of the earth, and our affections are chained down to the vanities of time and sense. Before religious services commence, all should be present, who are to be, and every thing should be properly adjusted. During the devotions, there should be no noise or disturbance. A solemn awe should pervade the minds of all. —Family worship should be observed, uniformly, and seasonably. All unnecessary omissions are improper, and have a bad tendency. They will in time generate a carelessness and indifference in regard to such services. Evening prayers should be attended to before any of the family retire, or, by reason of dulness, become unfit for worship. Long services should be avoided; for, where weariness begins, devotion ends. Never should we, like the Scribes and Pharisees, use vain repetitions, or think to be heard for our much speaking. Services, that are tedious, will not be profitable. We ought, therefore, always in some measure to consult the feelings of those, who worship with us. Prayer should ever be appropriate, and accommodated to the state of the household.—The postures, adopted in prayer, dictated by the light of nature, and divine revelation, are standing, kneeling, and prostration. Prostration is practised only when a person is under the deepest sense of sin, humiliation, and self abasement, and seems to be best adapted to secret prayer. Kneeling and standing are the most proper postures to be adopted in family prayer. Both of these are spoken of with approbation in the Word of God. Neither of them is made absolutely necessary, to the exclusion of the other. It is generally proper, therefore, to conform to the usage of those Christians, with whom we worship. If any preference is to be given, it should be to kneeling, rather than standing.

It now remains,

IV. To notice some excuses, which are made, for the neglect of Family Worship.

The general neglect of this duty is sometimes offered as an excuse for omitting it. We regret to be compelled to acknowledge, that Family Worship is comparatively but little observed. How many prayerless families in every place!—families which call not, as families, upon the name of God, and which, therefore, stand exposed to the denunciations of Heaven! Most solemn thought! The neglect of this duty to so great a degree is a lamentable and an alarming consideration. It is a reproach upon our age. But is this neglect an excuse for not observing it? Because others neglect family worship, I may. Because others sin, I may. This is all the force of the excuse. Joshua reasoned not in this manner. Let others do what they would; he resolved, that, as for him and his house, they would serve the Lord. And this ought to be the resolution of every head of a family. And the neglect of this duty ought to awaken in every breast a holy zeal to promote its observance. But, blessed be God! this neglect is not universal. There are some families, which are distinguished by the practice of family worship, and which, like faithful Daniel, fear not the reproach and contempt of the world. And the Lord will declare, I know them; I hearken and hear, and a book of remembrance is written before me for them, that fear me, and think on my name.

Multiplicity of engagements is presented by some as an excuse, for the neglect of family worship. How vain an excuse! The whole business of this life, is to prepare for the life to come. And is there no time to perform it? There is time enough to do all things necessary, appertaining to this life, and for vain amusements and pleasures, and for acquiring a superabundance of this world's goods; and yet there is

no time to prepare for eternity! *A heart to pray is wanting more, than time to pray.* They, who wish and desire this service, will find time to perform it. There is no well regulated family, which cannot be called together, for half an hour, before the business and pleasures of the day commence, and after they close, to address, in prayer, the Author of their being and blessings.

Inability to perform family worship is sometimes alledged as a reason for not attending to it. In obviating this objection, let it be remarked, that if the heart be rightly disposed, a person does not need any uncommon ability to discharge the duties of family worship, in a decent and edifying manner. The heart of a good man will teach his mouth wisdom, and add knowledge to his lips, and, out of the fulness of his heart, his mouth will speak. And if it speak naturally, and, in the main, properly, it is enough. The plainest and simplest language, addressed to the Majesty of heaven, appears far preferable to laboured, pompous, and artificial expressions. If a man really wants and desires, he can make his wants and desires known. The famishing can ask for food. The beggar can plead with importunity and fervour. The criminal, under sentence of death, is eloquent for life. The Publican's prayer, "God be merciful to me a sinner," uttered by a humble soul, will avail more, than an hour's elegant speech of one, like the boasting Pharisee. — Besides, if necessary, much assistance may be derived from the Bible, that inexhaustable storehouse of the richest materials for prayer. Here may be found the most proper sentiments, and the most expressive language on this subject. The Psalms of David, the Prophecies of Isaiah and the Gospels and Epistles should be particularly consulted. Help may be obtained, too, from books, of devotion, containing a great variety of excellent forms of prayer,

written for families as well as for private persons.* If a person will, in this way, covet earnestly the best gifts, he will be enabled, to good acceptance, to lead in family devotions. By resolution and perseverance, hundreds have overcome their embarrassments.

Other reasons have been offered for the neglect of family worship; but they are so frivolous, that they deserve neither to be named, nor answered. They are mere excuses, rather than reasons, and arise from disinclination of heart to the duty. Persons of reflection, candour, and ardent piety will never make them.

In conclusion, let me appeal directly to those of you, who are heads of families. How do you feel, and how will you act in consideration of the vastly important object of Family Religion? Will you not suffer your houses to be temples of the living God, and, from the family altar, grateful incense to ascend to heaven, morning and evening? Will you not commence and close the day with the most excellent, and noble, and pleasurable, and heavenly services of family worship? Or will you expose yourselves to the alarming denunciation, and everlasting displeasure of the Most High? O! be entreated by the authority of the great God, the comfort and salvation of your own souls, and of those committed to your care, and by the best interests of religion, to adopt the pious resolution of Joshua, "As for me and my house we will serve the Lord." Morning and evening, read the Word of God, instruct your households in the great principles of Christianity, and offer unto your Father in Heaven prayer and praise. In this entreaty, I plead for the

* "Extemporaneous prayer," says Dr. Scott, "is far better for domestic worship, than any forms can be, both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives to be remembered in our prayers; and also as giving scope to more enlargement in intercession, according to occurring events, for all sorts and conditions of men." But the practice of reading prayers in family worship is to be commended where this important duty would otherwise be neglected.

happiness of the present and future *generations*;—I plead for the prosperity of Zion and the world. Let these weighty motives constrain you to discharge this delightful, this profitable, this imperious duty. Happy, thrice happy the family! where God's Word is read, where suitable instructions are given, and where prayer and praise are wont to be offered. God loveth, and will bless the dwellings of Jacob.
AMEN.

THE
ASSISTANT TO FAMILY RELIGION.

PART II.

A SYSTEM OF NATURAL AND REVEALED RELIGION,
IN THE FORM OF QUESTION AND ANSWER, ACCOMPANIED
WITH SCRIPTURE PROOFS, IN THIRTY-TWO CHAPTERS.

CHAPTER I.

*The existence and character of God, and the condition and duties of man, as manifested by the light of nature.**

Question 1. How does it appear, that there is a God?

Answer. From our own existence and what is seen existing around us.^(a)

(a) Ps. 19. 1—3. The heavens declare the glory of God and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Rom. 1. 19, 20. Because that which may be known of God is manifest in (among) them, for God hath showed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

* By the light of nature is meant the instruction respecting doctrine and duty, which may be obtained by the right use of man's rational and moral faculties in considering the being and perfections of

Q. 2. How do these things prove *the being of God*?

A. By their very existence, and by the design discoverable in them.

1. By their very existence. The visible universe is ever changing, and is, therefore, not eternal; for that, which is eternal, is self-existent, and that, which is self-existent, admits of no change in kind or degree. All things, then, which are seen, began to exist. Consequently, they either created themselves, came into existence by chance, or were created by some other being. But, self-creation is a contradiction; for it supposes, that a being can act before it exists, or, that an effect is the cause of itself. Creation, by chance, is absurd; for to say, that a thing is produced, and yet, that there is no cause of its production, is to say, that something is effected, when it is effected by nothing, that is, not effected at all. All things, then, that do appear, must have been created by some other being, for there is no other possible supposition. And the being, who created all these things, is God.

2. The design, discoverable in the constitution, regularity, harmony, and government of the visible universe, proves the being of God. Design implies a designer, and this designer must exist before the things designed. Consequently, the design, manifest in all things existing around us, proves a designer, and this designer must have been God; for no being but God could have formed this design.

Q. 3. Is there any other evidence of the being of God from the light of nature?

A. There is. The impression upon the minds of men generally, that there is a Supreme Being, and the harmonious belief of all nations, whether

God, and the relation He sustains to the human race, and they sustain to Him, and to themselves, and to one another, as manifested by the works of creation and providence;—or the knowledge of doctrine and duty, which may be acquired in all ways other than the Bible.

Heathen, Mahometan, Jewish, or Christian, in the existence of such a Being, is a strong presumption of the existence of God. Such a general belief in the existence of a God must be supposed to have its foundation in the reality of His existence.

Q. 4. What does the light of nature teach concerning the nature or perfections of God?

A. It teaches His self-existence, eternity, immutability, omnipotence, independence, omnipresence, omniscience, unity, goodness, and wisdom.*

Q. 5. What relation does God sustain towards man, discoverable by the light of nature?

A. The relation of Creator, Preserver, Proprietor, Benefactor, Lawgiver, Governor, and Disposer.

Q. 6. Are all men every where under indispensable obligations to believe in the being of God?

A. They are. The evidence, which he has afforded them of His existence by the light of nature, binds them to this duty. Consequently, Atheism, or the disbelief of God in any, even in the Heathen, is awfully criminal; because it rejects the instructions, and discredits the testimony of God Himself, in the works of His hands.^(b)

Q. 7. Are mankind naturally prone to resist and reject the evidence of God's existence?

A. They are.. This fact appears from experience and observation.^(c)

(b) Rom. 1. 20, 21. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: ~~because~~ that when they knew (might have known) God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(c) Rom. 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate

* Perhaps it is not certain, that the perfect goodness and wisdom of God are discovered from the mere light of nature by depraved man. It is rather doubtful, whether the unity of God can be fully proved aside from the Bible. For a full consideration of the perfections of God, the reader is referred to Chapter III.

Q. 8. Whence does this proneness arise?

A. From the depravity of their hearts. This is the only reason why any in Pagan, Mahometan, or Christian countries are Atheists.^(d)

Q. 9. Is a belief in the existence of God an essential doctrine of religion?

A. It is the very first and fundamental principle of all true religion.^(e)

Q. 10. Is it important to have just views of God?

A. It is highly important; for without them we shall naturally and necessarily be led astray in religious sentiments and practices.^(f)

Q. 11. What duties does the light of nature teach as incumbent on man to perform?

A. It teaches his duty of loving, obeying, serving, worshipping, and enjoying God; and his moral duties towards his fellow creatures.^(g)

mind, to do those things which are not convenient. Ps. 82. 5. They know not, neither will they understand; they walk on in darkness. Job 21. 14, 15. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have, if we pray unto him!

(d) Ps. 14. 1. The fool hath said in his heart there is no God. Ps. 10. 4. The wicked through the pride of his countenance, will not seek after God; God is not in all his thoughts.

(e) Heb. 11. 6. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(f) John 4. 24. God is a spirit, and they that worship him, must worship him in spirit and in truth. Rom. 1. 22—25. Professing themselves to be wise, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for evermore.

(g) Rom. 2. 14, 15. For when the Gentiles which have not the law, do by nature the things contained in the law,

Q. Does the light of nature teach that mankind are in a sinful or depraved state?

A. It does. When man's conduct is compared with his duty as made known by the works of creation and providence, conscience points out his transgressions or depravity.

these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

CHAPTER II.

The sacred Scriptures.

Q. 1. What is meant by the Sacred Scriptures?

A. God's successive written revelations to mankind, or the Holy Bible, containing the books of the Old and New Testaments, given by inspiration of God.^(a)

Q. 2. What books are included in the Old Testament?

A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Q. 3. What books are included in the New Testament?

A. Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

Q. 4. Are the books commonly called the Apocraphy, sometimes appended to the Old Testament,

(a) Heb. 1. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. 2 Tim. 3. 16. All scripture is given by inspiration of God.

divinely inspired? or are they any part of the Sacred Canon?

A. There is no evidence, that they are; but there is much evidence, that they are not.

1. The Authors of them do not pretend to be inspired.

2. The Jews never acknowledged them to be of Divine authority, as they were written after the days of Malachi, with whom the spirit of prophecy ceased, as they universally believed.

3. They are never quoted by Christ and His apostles.

4. They were never received in the first ages of the Christian church, as canonical Scripture.

Q. 5. How are the books of the Apocrypha to be regarded?

A. Simply as human writings, containing some truths and facts important to be known.

Q. 6. In what language were the Sacred Scriptures at first written?

A. Speaking in general terms, the Old Testament was written in Hebrew, and the New Testament in Greek.

Q. 7. What is meant by the Septuagint?

A. A translation of the Old Testament into Greek, in the reign of Ptolemy Philadelphus under the superintendence of Demetrius Phalereus, by seventy-two interpreters or translators, about the year 284 before Christ. They are usually called the Seventy, as that is a full or round number.

Q. 8. When was the English version of the Bible, now in use, made?

A. About two hundred years ago in the reign of James I, King of England. Fifty-four of the most learned men of the realm were appointed to this service. Forty-seven only engaged in the work, and, after five or six years labour, the present translation was published in 1613.

Q. 9. Have the Sacred Scriptures been translated into any other languages?

A. They have into many, both ancient and modern. By the benevolent exertions of the different Bible Societies in the present day, they have been translated into more than a hundred and fifty languages and dialects, and they will, probably, by the Divine blessing, be soon translated into all languages and tongues under heaven.

Q. 10. Was it desirable and necessary, that God should make to mankind such a revelation as He has in the Sacred Scriptures?

A. It was, that He might assure them of a future state;—that He might set forth in a full, clear, and impressive manner His perfections and their duty;—that He might enforce their obedience to Him by the most powerful motives;—and, especially, that He might make known to them the riches of His grace in salvation by Jesus Christ.^(b)

Q. 11. What is meant by the inspiration of the Sacred Scriptures?

A. By it is meant, that the sacred Penmen were moved, directed, and assisted by God *what* to write, and *how* to write, and *when* to write; so that they did

(b) 2 Tim. 1. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. 3. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Cor. 5. 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Heb. 11. 26. Esteeming the reproach of Christ greater riches, than the treasures in Egypt, for he had respect unto the recompense of the reward. Luke 2. 10, 11. And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

write exactly, and in all respects, as they were moved, or borne on, by the Holy Ghost. This is called plenary inspiration, or inspiration of suggestion or revelation.

Q. 12. How does it appear that the sacred Writers were *thus* inspired?

A. From the fact, that they could not deliver to the world what they did as a Divine revelation, with confidence and safety to themselves, unless they had been conscious of their inspiration, and they could not be conscious of their inspiration, unless they had been *thus* inspired;—that they could not have written what they did respecting God, angels and men, time and eternity, heaven and hell, unless they had been *thus* inspired;—and that they profess to be *thus* inspired.^(c)

Q. 13. What is the evidence, that the Bible is given by inspiration of God?

A. There is evidence from history;—from miracles recorded in it, wrought in the presence of competent witnesses;—from its prophecies and their fulfilment;—from the unrivalled sublimity of its language, the nature and harmony of its doctrines, and the perfect purity of its precepts;—from the glorious effects it has produced upon the hearts and lives of multitudes;—from the sacred character of its Writers;—from the propagation of Christianity;—and from

(c) 2 Peter 1. 20, 21. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 1 Cor. 2. 13. Which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth. Gal. 1. 11, 12. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ. Rev. 1. 1, 2. The revelation of Jesus Christ, which God gave unto him, to show unto his servants, things which must shortly come to pass, and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw.

the analogy there is between *natural and revealed* religion.

1. All history, so far as it speaks on the subject, declares that the different parts of the Bible, ever since their existence, have purported to be a revelation from God, and that they have been acknowledged to be such by almost all people in all ages wheresoever the true religion has prevailed. The account of many things, which took place in the early periods of the world, given by the sacred Penmen, is corroborated by the most renowned Pagan writers of the highest antiquity. This coincidence between sacred and profane history is an evidence in favour of the divinity of the Scriptures.

2. A miracle, in a theological sense, is an effect, contrary to the stated course or laws of nature, and above the power of created beings to produce, wrought by the interposition of God Himself in attestation of some divine truth, or of the divine authority of some particular person. Consequently, the miracles, performed by Moses and the Prophets, Christ and his Apostles, demonstrate, that the hand of God was with them, and that what they wrote as a revelation was of divine origin.^(d)

(d) Exodus 14. 16, 21. But lift thou up thy rod and stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 2 Kings 2. 8. And Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. Matt. 4. 23, 24. And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. Acts 5. 12. And by the hands of the apostles were many signs and won-

3. Foreknowledge belongs to God alone. He, then, who foreknows or foretells events must be God or some person, whom He has inspired. Consequently, the prophecies, mentioned in the Scriptures, which have been fulfilled, and are now fulfilling, are a main pillar in supporting their divinity, and do incontrovertibly prove them to be a message from Heaven to man. (e)

ders wrought among the people. Heb. 2. 4. God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will. Also 2 Kings 2. 14. Luke 8. 23, 24. John 11. 43, 44. Acts 5. 15, 16.

(e) Gen. 16. 12. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. *This prophecy respects Ishmael and his descendants the Arabs, and in them it is exactly fulfilled.* Hosea 3. 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Deut. 28. 37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. *The prophecies, contained in these two verses, relate to the Jews, and in them they have been completely fulfilled.* Isa. 53. 7—9. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence neither was any deceit in his mouth. *An account of the accomplishment of this prediction is recorded in Mark 15. 3, 20, 27, 42, 43, 46.* And the chief priests accused him of many things; but he answered nothing. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And with him they crucify two thieves; the one on his right hand and the other on his left. And now when the even was come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea, an honourable counsellor which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And he brought fine linen and took him down, and wrapped him in the linen, and laid him in a sepulchre

4. The sublimity of the Scriptures *surpasses that* of all other writings; the doctrines they contain are such, as none but God could teach; their harmony ~~is~~ complete, though written by about thirty different persons, and at as many different times, and without any previous concert, their moral purity, ~~or~~ holy requisitions of love to God and man are perfect and according to godliness, and such as they never would have been, were they the natural productions of depraved man. The writings of Socrates and Plato, Cicero and Seneca, are mean compared with the Bible. Hence we conclude, that the Scriptures are not the work of men uninspired, but of men taught of the Holy Ghost.^(f)

5. The effects of the Sacred Scriptures have been glorious and happy. The religion of the Bible has converted Atheists and Deists, Pagan philosophers and idolaters, Jewish infidels, and Christian moralists. It has instructed the wise and the foolish, raised up the bowed down, solaced the mournful, reclaimed

which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. Matt. 24. 1, 2. And Jesus went out and departed from the temple; and his disciples came to him, for to show him the buildings of the temple. And Jesus said unto them see ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down. *This prediction was exactly and literally fulfilled within forty years after it was uttered. Jerusalem was destroyed, and her beautiful and magnificent temple was razed to the ground and the plow made to pass through where it stood.* Jer. 28. 9. The prophet which prophesieth of peace, when the word of the prophet shall come to pass then shall the prophet be known, that the Lord hath truly sent him.

(f) Gen. 1. 3. And God said let there be light, and there was light. Matt. 22. 37—40. Jesus said unto him thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Ps. 12. 6. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

multitudes from vice and immoralities, and prepared them for Heaven. And, were it universally believed and practised, paradise would be restored on earth.^(g)

6. The writers of the Bible were holy men, and consequently, would never have written what is not true. And, let it be added, bad men would never have written the Bible, for it condemns them in all their vicious inclinations and practices. Hence we infer that the Bible was divinely inspired.^(h)

7. The Christian religion is opposed by the corrupt lusts and passions of men. Against it have been combined wit, learning, and the sword. In the three first centuries of the Christian church there were ten violent persecutions against Christianity. But it continues and spreads by a secret influence, which must be ascribed to the agency of almighty God. Its origin is then divine.⁽ⁱ⁾

8. The light of nature, so far as it extends, perfectly coincides with the revelation of the Bible. The analogy between these two sources of instruction proves them to be from the same Author. And as God is the Author of the light of nature, so he must be of the Bible.—Such is the evidence in favour of the inspiration of the Sacred Scriptures. How explicit and abundant! The Bible must be the word of God.

(g) Ps. 19. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. 1 Cor. 1. 21. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Rom. 15. 4. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope. Acts 2. 41. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

(h) 2 Peter 1. 21. For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

(i) Acts 2. 47. And the Lord added to the church daily such as should be saved.

Q. 14. Is the Bible a complete and infallible rule of faith and practice?

A. It is. Nothing is to be added or subtracted. Every thing necessary to be believed or practised in religion, is here taught with the perfection, infallibility, and authority of Heaven.^(j)

Q. 15. Are all controversies in religion, decrees of councils, opinions of ancient and modern writers, and the doctrines of private men, to be tested by the Bible?

A. They are. This is the supreme judge in all matters of religion. There can be no appeal from Scripture to reason, for this would be to exalt man above God. This grand Protestant maxim should ever be embraced and maintained.^(k)

Q. 16. Should the Old Testament, under the gospel dispensation, be received as a guide in faith and practice, as well as the New?

A. Those parts of it, which express the will of God in reference to moral duties, as also the devotional and prophetic parts of it, are always to be received in this light. But what is peculiar to the Mosaic or Jewish dispensation is not obligatory upon Christians, as this dispensation was abrogated upon the introduction of Christianity. The Old and the New Testament both, teach the same great

(j) Rev. 22. 18, 19. For I testify unto every man, that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things, which are written in this book.

(k) Isa. 8. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Gal. 1. 8. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. 2 Peter 1. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

religious truths—the same God, the same plan of mercy, the same Saviour, the same repentance and faith, and the same future state of retribution.⁽¹⁾

Q. 17. Of what use is human reason in reference to the Scriptures?

A. Its only use is to ascertain whether the Bible is the word of God, and also what are its contents, or what is its true meaning. When this is done, the office of reason is done.

Q. 18. Are all things in the Scriptures alike plain and easy to be understood?

A. They are not. But the grand and essential truths of the Bible are most clearly taught, and most easily discerned. They are sufficiently plain and intelligible to all capacities.^(m)

Q. 19. Is it of consequence what a man believes in religion, provided he is sincere in his faith?

A. It is all important. Our hearts and our lives are much affected by our faith. Besides a man may be very sincere in a great error, perhaps a fatal one. St. Paul once sincerely opposed Christ and His cause, but for this very conduct, he calls himself a blasphemer, and a persecutor, and injurious. His sincerity did not excuse him. He was still in the broad road to destruction.⁽ⁿ⁾

(1) 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

(m) Isa. 35. 8. And an high way shall be there, and a way, and it shall be called, The way of holiness. The unclean shall not pass over it; but it shall be for those: the way faring men, though fools, shall not err therein.

(n) John 8. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. Acts 26. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 1 Tim. 1. 13. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. Prov. 16. 25. There is a way that seemeth right unto a man, but the end thereof are the ways of death. 2 Pet. 2. 1, 2. But there were false proph-

Q. 20. In what manner *should the language of* Scripture be used in conversation and writing?

A. It should always be used with reverence and sobriety; and should never be quoted in a profane and wicked manner; nor accommodated to trifling subjects. It is highly improper to use the words hell, Lord, God, faith, damnation, vow, curse, and similar expressions; or words of like import, in a light and trivial way. It is not only unpolite and vulgar; but it is profane, and highly displeasing to God.^(o)

Q. 21. How should the Bible be regarded and treated?

A. It should be valued above all price; embraced firmly, meekly, and in its purity; perused with reverence and gratitude, diligence and attention, faith and prayer; and reduced to practice in daily deportment. To estimate lightly, to neglect, and thus to abuse the Bible, is highly criminal, for it is to treat the messages of Heaven with contempt, to slight offered mercy, and to trifle with the interests of the soul and the solemnities of eternity.^(p)

ets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 2 John 10. 11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.

(o) Ex. 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain.

(p) Ps. 19. 8, 10. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea than much fine gold; sweeter also than honey, and the honey-comb. Eph. 2. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. John 8. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not

that I am he, ye shall die in your sins. John 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Matt. 22. 29. Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God.

CHAPTER III.

The character of God natural and moral, as revealed in the Sacred Scriptures.

Q. 1. What perfections, natural and moral, does God possess?

A. God, who is a pure spirit,^(a) that is, an immaterial substance, or an essence distinct from matter, possesses self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, independence, unity, goodness, wisdom, holiness, justice, mercy, and truth.

Q. 2. What is meant by the self-existence of God, and how is it proved?

A. By His self-existence is meant, that He exists not by any extrinsic, relative, or accidental cause, but exists of and from Himself. There is no reason or ground of His existence out of Himself.—That God is self-existent is evident from the fact, that He is the Author of all creatures and things, and that He Himself could not be created by any other being, nor be the effect of chance; but must be uncaused and eternal;—and from the fact, that in Scripture, He is styled “Jehovah,” “I Am,” “who is, who was, and who is to come.” These terms mean self-existence.^(b)

(a) John 4. 24. God is a Spirit, and they that worship him must worship him in spirit and in truth.

(b) Ps. 83. 18. That man may know that thou, whose name alone is Jehovah, art the Most High over all the earth. Ex. 3. 14. And God said unto Moses I Am that I Am. And

Q. 3. What is meant by the eternity of God? and how is it proved?

A. By His eternity is meant His existence without beginning, succession, or end. There never was a time, when He did not exist, and there never will be a time when He will not exist.—That God possesses this perfection is manifest from His self-existence, and the express declarations of the Holy Scriptures.^(c)

Q. 4. What is meant by the immutability of God? and how is it proved?

A. By His immutability is meant His unchangeableness in His essence, perfections, purposes, promises, and threatenings. This perfection of God is proved from His self-existence and eternity, from the unchanging order, exhibited in the works of creation and providence, and from the Bible.^(d)

Q. 5. What is meant by the omnipresence of God? and how is it proved?

A. By His omnipresence is meant His being ever present in every place throughout the universe. He is confined to no part, and excluded from no part.—This perfection of God may be argued from His infinite nature, from His general and particular agency at all times, in all parts of the universe, and from the Sacred Scriptures.^(e)

he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. Rev. 1. 4. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits, which are before his throne.

(c) Deut. 33. 27. The eternal God is thy refuge, and underneath are the everlasting arms.

(d) James 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Ps. 33. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

(e) Ps. 139. 7—10. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in

Q. 6. What is meant by the *omniscience* of God? and how is it proved?

A. By His omniscience is meant His knowledge of all things possible, and all things actual, without any limitation. His knowledge extends to all times, past, present, and future;—and to all places, creatures, things, and events, distinctly, infallibly, and perpetually.—That God is possessed of this perfection is evident from His purposes and designs, from His being the Creator, Preserver, Governour, and Disposer of all creatures and things, and from the express language of Scripture.^(f)

Q. 7. What is meant by the *omnipotence* of God? and how is it proved?

A. By His omnipotence is meant His almighty power—His ability to do whatever, in the nature of things, is not impossible, or does not imply contradiction.—That God is thus powerful is manifest from his creating,* preserving, governing, and disposing of the whole universe—all finite existences, and from the testimony of the Scriptures.^(g)

Q. 8. What is meant by the *independence* of God? and how is it proved?

A. By His independence is to be understood, that He possesses His existence, His perfections,

the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me.

(f) Ps. 94. 9, 10. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? Acts 15. 18. Known unto God are all his works from the beginning of the world. 1 Chron. 28. 9. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

(g) Rev. 19. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth. Matt. 19. 26. But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

* The greatest sort of power known to us is the act of creating.

and all that belongs to Him, of and from *Himself*; or in a self-existent manner.—That He possesses this perfection is evident from the consideration of His other perfections above mentioned, and that He is above all, and over all, creatures and things, and that they are entirely dependant on Him. He, consequently, must be independent of them. The Bible also teaches this perfection of God.^(h)

Q. 9. What is meant by the unity of God? and how is it proved?

A. By His unity is meant His numerical oneness of essence or substance, in opposition to numerical plurality of essence or substance. When it is said God is one, the meaning is, that there is but one self-existent being.—This perfection* of God may be argued from His other natural perfections, from the unity of design discoverable in the works of creation and providence, from there being no necessity of more than one God, and from the explicit declarations of Scripture.⁽ⁱ⁾

Q. 10. What is meant by the goodness of God? and how is it proved?

A. By His goodness is meant a disposition to bestow, and the actually bestowing upon all His creatures, susceptible of pleasure and pain, both in time and in eternity, every good thing which is proper and best for them, and which it is consistent for Him, in view of the highest good of the universe, to bestow. It is immanent or communicative; benevolence in intention, or beneficence in action.—This perfection of God is proved from the

(h) Eph. 4. 6. One God and Father of all, who is above all, and through all, and in you all.

(i) Deut. 6. 4. Hear, O Israel! The Lord our God is one Lord.

* Unity in God seems to be a mode of existence, rather than a perfection of His nature, though it has generally been considered a perfection.

works of creation and providence, and from the Bible.^(j)

Q. 11. What is meant by the wisdom of God? and how is it proved?

A. Wisdom in God is partly a natural, and partly a moral perfection.* It unites the omniscience and goodness of God, in accomplishing the greatest good in the universe; or it consists in knowing and choosing the best ends, and in knowing, choosing, and adopting the best means for the accomplishment of them.—This perfection of God is proved from the Divine omniscience and goodness, from creation, providence and redemption, and from the Sacred Scriptures.^(k)

Q. 12. What is meant by the holiness of God? and how is it proved?

A. By His holiness is meant His perfect separateness from all sin—the perfect purity and rectitude of His nature.—That God possesses this perfection, is evident from his works of creation and providence; from His treatment of all moral beings, and from express declarations of His word.^(l)

Q. 13. What is meant by the justice of God? and how is it proved?

A. By His justice is meant a disposition to do, and actually doing, no wrong to any, and a disposition to do, and actually doing, right by every one, or the rendering unto all their due. It is exercised

(j) Ps. 119. 68. Thou art good and doest good; teach me thy statutes.

(k) Rom. 16. 27. To God only wise be glory through Jesus Christ forever. Amen.

(l) Isa. 1. 4. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger:—Lev. 19. 2. Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy, for I the Lord your God am holy.

* Wisdom when applied to God is frequently used as a natural perfection, and then consists merely in his omniscience, or in devising the best means for the accomplishment of the best ends.

in conferring rewards on the holy, and inflicting punishment on the unholy, and respects the future state, as well as the present.—That God possesses this perfection may be argued from the consideration, that He knows what is right, and has power to do what is right, and has a disposition to do what is right;—from the displays of His justice in the moral world;—and from the Sacred Scriptures.^(m)

Q. 14. What is meant by the mercy of God? and how is it proved?

A. Mercy in God means a disposition to bestow, and the actually bestowing, good upon the ill-deserving, or pardon and salvation upon sinful men.*—That God possesses this perfection, we have abundant proof from the gift of His Son, His forbearance with sinners, His provision of the means of salvation, His proffers of eternal happiness, and from express declarations of His Word.⁽ⁿ⁾

Q. 15. What is meant by the truth of God? and how is it proved?

A. Truth in God means the perfect veracity of His disposition, and the accordance of His declarations with the real state of things, His faithfulness in fulfilling His promises, in executing His threatenings, and in accomplishing His predictions.—This perfection of God may be proved from His other moral perfections, from His conduct, and from His Word.^(o)

(m) Ps. 119. 137. Righteous art thou, O Lord, and upright are thy judgments.

(n) Eph. 2. 4, 5. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

(o) Numb. 23. 19. God is not a man, that he should lie, neither the Son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good.

* Mercy when considered as an act of God is frequently in the Scriptures, and also in the writings of Divines, used as synonymous with grace; though in their strict and natural sense these words differ. And in this sense, mercy means good shown to the miserable, without reference to desert; and grace, good shown to the ill-deserving.

Q. 16. Is incomprehensibility a perfection of God?

A. It ought not to be considered as such, for it is presumed He is known to Himself. His incomprehensibility arises solely from our incapacity to comprehend Him. God is infinite; we are finite; and it is impossible that finite beings should comprehend the infinite God. He must, therefore, of necessity be incomprehensible to us in His nature, purposes, and works.^(p)

Q. 17. In what does the greatness of God consist?

A. In the infinitude of His natural perfections.

Q. 18. What are these perfections?

A. They are self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, independence, and unity.

Q. 19. In what does the glory of God consist?

A. In His moral perfections. His natural perfections, considered in themselves, are neither morally good nor bad. They derive their real glory from His moral perfections, being exercised under their influence.^(q)

Q. 20. What are the moral perfections of God?

A. They are goodness, wisdom, holiness, justice, mercy, and truth.

Q. 21. In what may the whole moral character of God be summed up, or briefly comprised?

A. In holiness, benevolence, or love, which may be considered as nearly synonymous. All God's

(p) Job. 11. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

(q) Ex. 33. 18, 19. And he said, I beseech thee show me thy glory. And he said I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

moral perfections are, but so many different modifications of holiness, benevolence, or love.^(r)

(r) Isa. 6. 3. And one cried unto another, and said Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

(s) 1 John 4. 8. He that loveth not, knoweth not God; for God is love.

CHAPTER IV.

Trinity.

Q. 1. Do the Scriptures teach the Doctrine of three persons in the one essence in the Godhead?

A. They teach, that there is one God, numerically one in essence and attributes, and that, in this one God, there is a three-fold subsistence or distinction, or three persons, the Father, the Son, and the Holy Ghost, possessing numerically the same essence, and the same perfections, so far as made known to us. This mode of existence is peculiar to the Great Jehovah. In the one self-existent Being, there is a something, as the ground for His existing Trinity in Unity.^(a)

(a) Matt. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2. Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, (the Father,) and the communion of the Holy Ghost, be with you all. Amen. 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 2 Thess. 3. 3. And the Lord, (the Holy Ghost) direct your hearts into the love of God, (the Father,) and into the patient waiting for Christ. Gen. 1. 26. And God said, let us make man in our image, after our likeness. Gen. 3. 22. And the Lord God said, Behold, the man is become as one of us to know good and evil. Gen. 11. 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech. Isa. 6. 8. Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Isa. 48. 16. And now the Lord God, and his Spirit hath sent me. Gal. 1. 7. Grace be to you and peace from God the Father, and from our Lord Jesus Christ. 1 Pet.

Q. 2. Why is the term person used in reference to the Trinity in the Godhead?

A. Because distinct personal attributes or properties, and acts, are ascribed to the Father, to the Son, and to the Holy Ghost; and that the three personal pronouns I, Thou, and He are in Scripture, and may, properly be, applied to them. This lays the foundation for using the term, though its meaning, when applied to the Trinity, is not the same in all respects, as when applied to men. But no better term can be found to convey our ideas of the three-fold subsistence in the Godhead.

Q. 3. Is the doctrine of the Trinity taught in the Sacred Scriptures only?

A. It is;—they only reveal it.

Q. 4. Are the Father, the Son, and the Holy Ghost, each truly, and essentially divine?

A. They are. In the Scriptures, to each Person, divine names and titles are given, divine attributes, prerogatives, and works are ascribed, divine offices are assigned, and divine worship and honours are paid. Surely then, the Father must be God, the Son must be God, and the Holy Spirit must be God.^(b)

1. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Num. 6. 24—26. and Isa. 6. 3.

(b) Jude 1. Jude the servant of Jesus Christ, and brother of James, to them that that are sanctified by God the Father. John 4. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. Isa. 9. 6. For unto us a child (Christ) is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. John 1. 1. In the beginning was the Word (Christ) and the Word was with God, and the Word was God. John 10. 30. I and my Father are one. John 20. 28. And Thomas answered, and said unto him (Christ) My Lord and my God. Heb. 1. 8. But unto the Son he (the Father) saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy king-

Q. 5. Is God one and *three in the same sense?*

A. He is not. God is three in person, but one in essence or substance;—three in one respect, but

dom. 1. John 5. 20. And we know, that the Son of God is come, and hath given us an understanding, that we may know him, that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Rom. 9. 5. Whose are the fathers, and of whom as concerning the *flesh*, Christ came, who is over all, God blessed forever. Amen. Titus 2. 13. Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. Rev. 1. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord (Christ) which is, and which was, and which is to come, the Almighty. Rev. 17. 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he (Christ) is Lord of Lords, and King of kings. Jer. 23. 6. And this is his name whereby he (Christ) shall be called, The Lord our Righteousness. Heb. 13. 8. Jesus Christ, the same yesterday and to-day and forever. Matt. 28. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven, and earth. Matt. 18. 20. For where two or three are gathered together in my (Christ's) name, there am I in the midst of them. John 21. 17. And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Heb. 3. 4. For every house is builded by some man, but he that built all things is God—Col. 1. 16, 17. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. Eph. 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. Acts 10. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. John 5. 23. That all men should honour the Son, even as they honour the Father. Heb. 1. 6. And again when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. Rev. 5. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb (Christ) forever and ever. Acts 7. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost.—Thou hast not lied unto men but unto God. John 3. 5. Jesus answered,

one in another. The three persons in the Godhead do not make one person; neither does the one God make three Gods; but the three Persons exist in one God, and the one God subsists in three Persons. God is *really*, and not *nominally*, three in person; but not in any such sense as to be inconsistent with His being one in essence.^(c)

Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 1. 13. Which were born not of blood, nor of the will of the flesh nor of the will of man, but of God. 2 Tim. 3. 16. All Scripture is given by inspiration of God.—2 Pet. 1. 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 1 Cor. 3. 16. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?—1 Cor. 6. 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? John 16. 13. Howbeit when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. Luke 12. 12. For the Holy Ghost shall teach you in the same hour what ye ought to say. Luke 3. 22. And the Holy Ghost descended in a bodily shape like a dove upon him. Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God! 1 Cor. 2. 10. For the Spirit searcheth all things, yea, the deep things of God. Ps. 139. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? Job 26. 13. By his spirit he garnished the heavens. Job 33. 4. The Spirit of God hath made me. *Elsewhere the Holy Ghost is called the Spirit of wisdom and knowledge, the Spirit of promise, the Spirit of power, the Spirit of holiness, and the Holy Spirit.* 1 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Rev. 1. 4, 5. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven Spirits (that is the Holy Spirit dwelling with the seven churches distinctly) which are before his throne, and from Jesus Christ, who is the faithful Witness, and the First begotten of the dead, and the Prince of the kings of the earth.

(c) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Q. 6. May not the Trinity in God be illustrated by man, considered as a tripartite being, composed of body, the earthly part, the soul, the animal or sensitive part, and the spirit, the rational or immortal part.

A. Certainly not; for these three parts make but one person, and this one person can speak of himself only in the first person, unless by a figure of speech.

Q. 7. May this doctrine be explained by considering God as one person, acting in three different characters, as Creator, Redeemer, and Sanctifier.

A. This theory cannot be admitted; for then the distinction in the Divine essence would be merely nominal, and not real. God could not then speak of Himself by the three personal pronouns. But we find the Father, the Son, and the Holy Ghost, speaking of each other as distinct persons, and considering each other as distinct agents, having power to understand, to will, and to act.

Q. 8. Are the three Persons in the Godhead separate, as well as distinct?

A. They are not. Things which are distinct are not always separate. This is the case with the soul and body of man, while alive in this world. This is the case with the faculties of the mind. They are distinct; but not separate.

Q. 9. Are the three Persons in the Godhead equal by nature?

A. They are the same in essence, and in every divine perfection. That which is the foundation for the three Persons in the Godhead, is also the foundation for their equality.^(d)

Q. 10. Is there a subordination among the Persons in the Trinity.

(d) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Philp. 2. 6. Who (Christ) being in the form of God, thought it not robbery to be equal with God.

A. There is. The Scriptures represent the Holy Ghost as subordinate to the Father and the Son, and the Son as subordinate to the Father. But this is only a subordination of office, in reference to the different parts they take in the work of redemption. In their official capacity, the Son is obedient to the Father, and the Holy Ghost is obedient to the Father and the Son both. This gives rise to *all*, that is said in the Scriptures of the Holy Ghost, *and much*, that is said of the Son, as unequal to the Father.^(e)

Q. 11. Is the Son, the second person in the Trinity, human as well as divine?

A. He is. He possesses a true human body and soul, as well as a divine nature. In Him, as a complex person, the divine and human natures are united—so united, as that they cannot be separated, so as to make entirely distinct and separate agents; and yet the Godhead and manhood are not one person, by the conversion, or intermixture, of the two natures. The Person of Christ is truly God, and truly man. When in the Scriptures He is called by divine appellatives, it is in reference to his divinity; and when He is called by human appellatives, it is in reference to His humanity. If Christ does not possess two natures, the human and divine, the Bible is calculated to deceive, and lead into the most awful and dangerous errors.^(f)

(e) John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 15. 16. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. 1 John 4. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

(f) John 1. 1, 14. In the beginning was the Word, (Christ) and the Word was with God, and the Word was God.—And the Word (God) was made flesh, and dwelt among us, and we behold his glory, ~~the~~ glory as of the only

Q. 12. Will Christ continue to be God and man in one person forever?

A. He will. His manhood will be, however, in its glorified state.

Q. 13. How does it appear, that Christ was truly man?

A. From the considerations, that He was born of a woman; that in appearance he had a human body and soul, and was like other men, sin only excepted; that He was made under the law, moral and ceremonial, and perfectly obeyed it; that He increased in wisdom and stature, and in favour with God and man; that He hungered, thirsted, ate, drank, and conversed, like other men; that he was subject to pain, weariness, and mortality, and finally died; and that He is expressly called man and the Son of man. Christ calls Himself the Son of man more than sixty times, in the New Testament.^(g)

begotten of the Father, full of grace and truth. Philip. 2. 6, 7. Who (Christ) being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. Coloss. 2. 9. For in him, (Christ) dwelleth all the fulness of the Godhead bodily. Matt. 1. 23. Behold, a virgin shall be with child, and shall bring forth a Son, (Christ) and they shall call his name Emmanuel, which, being interpreted, is, God with us. 1 Tim. 3. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. John 10. 33. The Jews answered him (Christ) saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.

(g) Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Philip. 2. 6. Who (Christ) being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Luke 2. 52. And Jesus increased in wisdom and stature, and in favour with God and man. Matt. 4. 2. John 19. 28. Mark 2. 16. John 4. 7. Luke 24. 32. John 4. 6. Mark 15. 37. 1 Tim. 2. 5. John 3. 13.

Q. 14. Is the doctrine of the Trinity, in *some* respects, to be viewed as inexplicable and incomprehensible?

A. It is to be regarded as profoundly mysterious and above reason; but not contrary to reason, or absurd, nor more mysterious or above reason, than the very being, nature, and perfections of God. These are all inexplicable, and incomprehensible, by finite minds. It is not to be expected, that the mode of the Divine existence should be level to the comprehension of finite capacities.^(h)

Q. 15. Wherein does the mystery in reference to the Trinity exist?

A. It does not exist in the fact, that there are three divine Persons in the Godhead, for this is plainly revealed; but in the manner in which the three divine Persons subsist in the divine essence, or in the Godhead.

Q. 16. Is the mysteriousness of the triune existence of God a reason for rejecting the doctrine?

A. It is not. If we may not believe any thing respecting God, which we cannot comprehend, we may not believe His existence, or His perfections, or His works, or His ways; for they are all incomprehensible by us. It becomes us, short-sighted, fallible creatures, immersed in the darkness of the fall, to bow to the instructions of Heaven. If we do not, we must abide the doom of unbelievers.

Q. 17. Are those persons idolaters, who worship Christ, if He is not God?

A. They certainly are as much so, as the Papists, in worshipping the Virgin Mary and canonized saints, or the Heathen, in worshipping departed heroes, or

(h) 1 Tim. 3. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Job 11. 17. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

graven images. No being but God *is, or can be, a* proper object of religious worship.⁽ⁱ⁾

Q. 18. Are the three persons in the Godhead, distinctly, proper objects of religious worship?

A. They are. This arises from the fact, that each person is truly Divine, and that distinct worship is represented as paid to Them in the Scriptures. God should be worshipped, according to His personal distinction, for in this mode of existence much of His essential and peculiar glory consists, as in this way He differs from all other beings, and claims a superiority to them;—for to each person we are indebted for the part They take in the accomplishment of the great work of redemption.

Q. 19. Is the doctrine of the Trinity of great importance.

A. It is; for it relates to, and has a vastly important bearing upon, the whole scheme of salvation. The Gospel is wholly built upon it. It is, therefore, the fundamental, and the most essential, article of the Christian religion.

(i) Ex. 20. 3—5. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.

CHAPTER V.

Purposes of God.

Q. 1. What is meant by the purposes of God?

A. By His purposes is meant His eternal and immutable pleasure, will, or choice, concerning all creatures, things, and events, or whatever comes to pass in time or in eternity.

Q. 2. Do God's purposes respect generals and particulars, means and ends, in the great system of the universe, as one stupendous whole?

A. God does not purpose by parts. He does not purpose effects without causes, ends without means, and volitions without motives. But his purposes extend to all creatures, things, and events, in the natural and moral worlds, and embrace them as one great, complete, and harmonious whole.

Q. 3. What is meant by the purposes of God in relation to what is usually called Election?

A. It means, simply, His pleasure, will, or choice, in reference to the eternal salvation of a part of mankind, through sanctification of the Spirit and belief of the truth; and the eternal perdition of the remaining part, by reason of their continuing in their own chosen ways of sin, and their voluntary rejection of the salvation, freely, and sincerely, offered to them in the Gospel. Those who are saved, are saved through holiness and faith; and those who are lost, are lost through sin and unbelief. None are saved, simply, because they were elected; but

in consequence of their embracing the *Saviour* and conforming to the requisitions of the Gospel. None perish, simply, because they were not elected; but in consequence of their voluntarily persisting in sin and rejecting the *Saviour*. The wicked are punished on account of their sins, which render them deserving of punishment. The non-elect as well as the elect, have all possible natural powers to choose or refuse the equally free and sincere offers of salvation.

Q. 4. Are the purposes of God in reference to man's salvation conditional, or unconditional and absolute?

A. They are conditional; not however as grounded on God's *foreknowledge* of the good works of those, who are saved; (this is by no means the case, and is a great error;) but as grounded on the interposition and atonement of Christ, and the repentance, faith, and obedience of the subjects of salvation. It should be remembered, that the conditions performed on the part of man, are to be viewed in no degree in the sense of merit, and, therefore, detract not at all from the riches of Divine grace in man's salvation. It is ever to be remembered, that God's purposes are not founded upon the actions and conduct of men; but lay a foundation for them.

Q. 5. How does it appear, that God has a purpose in reference to the existence of all creatures, things, and events, and especially the future condition of man?

A. From the fact, that God is the Creator, Preserver, Governour, and Disposer of all creatures and things, and must have had a purpose in reference to His own conduct;—from the fact, that He must have had some ultimate end in all His works, which supposes design, and consequently an arrangement of all the parts included in the whole;—from the fact of His *foreknowledge*, for He cannot foreknow what is not certain, and nothing can be certain which is

not agreeable to, and consequent upon, His pleasure, will, or choice, all things considered; and also from the Sacred Scriptures.^(a)

(a) Acts 15. 18. Known unto God are all his works from the beginning of the world. Isa. 14. 24, 26, 27. The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Isa. 46. 10. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Prov. 19. 21. There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand. Job 14. 5. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass. Acts 17. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Ps. 33. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Acts 2. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts 13. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. Eph. 1. 4, 5, 9, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will.—Having made known unto us the mystery of His will, according to his good pleasure, which he hath purposed in himself. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. 3. 11. According to the eternal purpose, which he purposed in Christ Jesus our Lord. Rom. 8. 28, 30. And we know, that all things work together for good to them that love God, to them who are called according to his purpose.—For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born, among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified, and

Q. 6. How does God execute *His purposes*?

A. In giving existence to all creatures, and things, and in preserving, governing, and disposing

whom he justified, them he also glorified. Rom. 9. 11—16. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. 11. 5, 7. Even so then at the present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 2 Tim. 1. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. 1 Thess. 5. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 2 Thess. 2. 13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth. 1 Pet. 1. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 Pet. 2. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. 2 Pet. 1. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. John 13. 18. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. John 15. 16, 19. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Matt. 20. 16. So the last shall be first, and the first last; for many be called but few chosen.

of them. All creatures, things, and events, exist in exact accordance with the pleasure, will, or choice of God, all things considered.^(b)

Q. 7. Do the purposes of God militate against, interrupt, or destroy, the free moral agency of man? or take away his praise-worthiness or blame-worthiness?

A. Most certainly not. Men are not like machines. Man's moral freedom consists in acting as he pleases in view of motives. A free moral agent cannot possess any other liberty. Jehovah Himself possesses no other, nor any more. Now every man is conscious, that the purposes of God do not at all infringe, or destroy, the free voluntary exercises of his moral powers. He acts just as he chooses, and without compulsion, or coercion. Praise and blame have their foundation in the nature of moral exercises. If virtuous, they are praise-worthy; and if vicious, they are blame-worthy.^(c)

Q. 8. Does the doctrine of the Divine purposes discourage endeavours to obtain salvation in the way, pointed out in the Gospel?

A. By no means. The doctrine, If I am to be saved I shall be saved, whether I work out my salvation or not; or if I am to be damned, I shall be damned, let me do the best I can, is preposterous,

(b) Acts 4. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Luke 22. 22. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed! John 17. 2, 6, 9. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.

(c) Luke 22. 22. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed.

false, and wicked. It is *preposterous*, because it disregards the means connected, with the ends, and without which the ends cannot be obtained. It is false, because contrary to the nature of things, the divine determination, and the whole tenour of Scripture. It is wicked, because designed to bring blame on God, and exculpate the sinner. None, therefore, ought to believe it, or practice according to it.—On the contrary, the doctrine of Divine purposes is a ground of encouragement.

Q. 9. How do the purposes of God afford encouragement in endeavours to obtain salvation?

A. They afford encouragement in this way: In the purposes of God are embraced the means, as well as the ends. He has constituted a certain and infallible connexion between means and ends. No end can be effected without the use of the means, connected with it; but if the means are used, the end will follow. This doctrine is as true in regard to Christians as to husbandmen, mechanics, and students. If a person, then, repents, believes, and leads a holy life, he will be saved. It is as certain he will be saved, as that God has any purpose, and he cannot be saved in any other way. Hence arise the necessity and encouragement to repent, believe, and live a godly life. The reasoning is this: God has ordained, that there shall be no harvest without the use of means; therefore the husbandman cultivates the earth. God has purposed, that there shall be no salvation without repentance, faith, and holiness of life; therefore we should repent, believe, and obey.^(d)

Q. 10. Are the Divine purposes any rule of conduct for man?

(d) Acts 27. 23, 24, 31. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee.—Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

A. They are not. God's revealed will, in the Sacred Scriptures, is the only rule of conduct for man. His secret will is the rule of conduct for Himself, but not for man. In all his conduct, man is to act not in reference to the purposes of God, which are secret, but in reference to commanded duty, which is revealed.^(e)

Q. 11. How are the Divine purposes to be viewed and treated?

A. They are to be viewed not as arbitrary, despotick, and capricious; but as altogether reasonable and proper, and after the good pleasure of God—as the fruit of His wisdom and goodness. They are to be treated, not in a cavilling manner, but with a reverential, humble, submissive, and candid spirit.

Q. 12. Is the doctrine of Divine purposes a new doctrine?

A. It is not. It is as old as the Bible, and is contained in the confessions of faith in the reformed Churches generally.

Q. 13. Is it important, that the doctrine of the Divine purposes should be preached, and believed?

A. It is; because it is a truth, which God has revealed to be believed and embraced; and because it is the only foundation of the sinner's hope of eternal life; for had not God purposed salvation in Jesus Christ, none would ever have been saved.^(f)

(e) Deut. 29. 29. The secret things belong unto the Lord our God; but those things, which are revealed belong unto us, and to our children forever, that we may do all the words of this law.

(f) Jer. 26. 2. Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them, diminish not a word. Jer. 23. 28. The prophet that hath a dream let him tell a dream;—and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord. Isa. 30. 9, 10. That this is a rebellious people, lying chil-

dren, children that will not hear the law of the Lord; who say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. 2 Tim. 4. 3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

CHAPTER VI.

Creation.

Q. 1. What is meant by creation?

A. The act of giving existence, or the production of all creatures and things. Creation is either immediate or mediate. Creation immediate is the production of something out of nothing or where nothing existed before. Creation mediate is giving existence in a new form, or the production of something out of materials, that before existed. The production of this world, at first, in a chaotick state, was creation immediate. The production of man, in his corporeal nature, from the dust of the earth, was creation mediate.* This last kind of creating is sometimes termed forming, moulding, fashioning, and making.^(a)

Q. 2. What are included in the works of creation?

A. The heavens and the earth, and all things in them—the whole universe—all finite existences, animate and inanimate, rational and irrational, visible and invisible.^(b)

(a) Gen. 1. 1. In the beginning, God created the heaven and the earth. Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(b) Col. 1. 16. For by Him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him.

* The production of the soul of man is creation immediate.

Q. 3. Who created all things?

A. The almighty God.^(c)

Q. 4. How did He create all things?

A. It is usually said, that God created all things by the word of His power, but by this cannot be meant any thing more, than that He willed, or signified His pleasure, and creation took place. His power accompanied His word.^(d)

Q. 5. Did God create all things at one time?

A. He did. From the time He commenced creating, He ceased not, till the whole work of creation was finished.

Q. 6. How long was God in creating all things?

A. He was six days in creating them, though He could have created them in an instant of time, had He seen fit. Creation was successive, and thus gradual, though it is always instantaneous, when it takes place.^(e)

Q. 7. How long is it since the world was created?

(c) Gen. 1. 1. In the beginning, God created the heaven and the earth.

(d) Heb. 11. 3. Through faith we understand, that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. Ps. 33. 9. For he spake, and it was done; he commanded and it stood fast,

(e) Gen. 1. 3, 11, 21, 25, 27. And God said, Let there be light; and there was light. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. So God created man in his own image; in the image of God created he him; male and female created he them. Gen. 2. 1, 2. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended his work, which he had made; and he rested on the seventh day from all his work, which he had made.

A. According to the best chronology, it *was* created about *five thousand and eight hundred years* ago.

Q. 8. Would there have been any more holiness and happiness in the universe, had it been created before it was, or would any good purpose have been answered by its earlier creation?

A. Certainly not. The reasons for creating the world *ten thousand* years before it was created, would have existed, at that time, for its creation *ten thousand* years earlier still, and so on, in infinitum. Good and sufficient reasons existed in the Divine mind, for creating the world at the time He did, and not before, and not after, though he may not have divulged them to us. Eternity may be represented by a circle, and, in calculating the distance round a circle, it matters not where measurement commences, the distance will be the same.

Q. 9. In what season of the year, did the world begin to exist?

A. Most probably in Autumn. This seems to have been the fact from astronomical calculations, and from the circumstance, that every thing was created in its most mature and complete state. The fruits of the earth were ripe or mature, and fit for the use of man and beast. The first fruits of the earth were produced, not by growth, but by mediate creation, and were so constituted, as to propagate their own species.^(f)

Q. 10. In what state did God create all things?

A. In the most perfect state. There was no blemish in the natural or moral world. Every thing came from the hand of its Creator, perfect in its kind.^(g)

(f) Gen. 2. 5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

(g) Gen. 1. 31. And God saw every thing that he had made, and behold it was very good.

Q. 11. What end had God *in view in creating* all things?

A. The gratification of His benevolent feelings by exhibiting His own glorious perfections in the production of holiness and happiness. In the communication of holiness and happiness, God must necessarily display His perfections; and in displaying His perfections, He must necessarily communicate holiness and happiness. God had both these objects in view in creating angels and men, and all the works of His hands. The supreme glory of God, and the supreme good of the universe are necessarily, and inseparably, connected.^(h)

(h) Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever. Rev. 4. 11. Thou art worthy, O Lord, to receive glory and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. 1 Cor. 10. 31. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

CHAPTER VII.

Providence.

Q. 1. What is meant by the providence of God?

A. By it is meant His upholding, governing, and disposing of all creatures and things, and directing all affairs and events, according to the counsel of His own will.

Q. 2. How does it appear, that God exercises such a providence in all the universe?

A. It appears from the consideration, that none but God, who created, can uphold, govern, and dispose of all creatures and things with the regularity, harmony, wisdom, goodness, and design, manifested in them; for preservation is equivalent to continual creation. The supposition, that a created object or agent is independent, or exists of itself, is absurd. Independence is an incommunicable attribute. The doctrine of Divine providence has been generally received by mankind in all ages, and in all countries of the world. It is taught, also, most fully in the Sacred Scriptures. (*)

(a) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Col. 1. 17. And he is before all things, and by him all things consist. Ps. 103. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Q. 3. In what way does God exercise His providence over the works of creation?

A. He does it either immediately, or mediately. He exercises the former by His own direct and immediate agency; and the latter by the instrumentality of means or second causes. God is free and able to manage all the concerns of the universe with, or without, or against means.

Q. 4. Is the providence of God particular, as well as general?

A. It is. His providence extends to the smallest insect, as well as to the most exalted angel; to every individual, as well as to the species, genus, or whole collectively; to the falling of a sparrow, and the numbering of the hairs of our heads, as well as to the revolutions of empires, or of worlds; to the thoughts, and affections, as well as to the external actions of intelligent creatures; and to all these creatures, things, and events, whether produced with or without means. Nothing, in the whole universe of God, takes place by chance or fate.^(b)

Dan. 4. 34, 35. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou? Ps. 135. 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

(b) Matt. 10. 29, 30, 31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Isa. 45. 7. I form the light and create darkness; I make peace and create evil: I the Lord do all these things. Prov. 21. 1. The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will. Gen. 45. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Jer. 31. 35. Thus saith the Lord which giveth

Q. 5. Are the smallest creatures and *things* objects, worthy of God's notice in their preservation and government?

A. Most certainly they are. If they were worthy of His notice in creation, they are worthy of His superintendence, or providential regard. And their preservation may, and, doubtless does, contribute to important ends, as well as their creation.

Q. 6. Is it not derogatory to the character of the great God to suppose, that His providence is concerned in the trifling occurrences of life?

A. By no means. But it exalts and magnifies His greatness, and goodness, and wisdom, to suppose, that His providence is concerned in the most minute events, as well as those of the greatest magnitude, throughout His vast dominions. Events, it should be remembered, which at the time of their occurrence seemed trivial, are sometimes afterwards found to have been of the greatest moment.

Q. 7. What is the effect of the disbelief, or denial, of God's particular and general providence?

A. It is to destroy the foundation for all submission, trust; hope, and prayer, and to lead directly to neglect of those important duties.

Q. 8. What is the effect of the belief of God's particular and general providence?

the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. Amos 9. 9. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Job 5. 6, 7, 17, 18: Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward.—Behold happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty! For he maketh sore and bindeth up; he woundeth, and his hands make whole. 2 Chron. 16. 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them, whose heart is perfect towards him.

A. It is to lead us to see and acknowledge God in all creatures, things, and events;—to feel our immediate, constant, and absolute dependence upon Him, and obligations to Him;—to fear Him, to trust in Him, to be grateful to Him, to hope in Him, and to worship Him.

Q. 9. Has God a right to exercise a providence over the works of His hands?

A. He has. As all creatures and things are His by virtue of creation; so, as He is infinitely wise and good, He has an undoubted and unalienable right to exercise such a providence over them as He pleases.

Q. 10. Is submission to the providences of God, at all times, a duty?

A. It is. And this duty arises from the fact, that God has a right to exercise a providence over all creatures and things, and that His providence is wise, holy, just, and good. No further is it our duty to submit to God than His providence is concerned. And in submitting to His providences, we should view them connectedly, and not merely singly;—in their designs and consequences, as well as in their nature.^(c)

(c) Ps. 145. 17. The Lord is righteous in all his ways, and holy in all his works. Isa. 28. 29. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working. Rom. 8. 28. And know that all things work together for good to them that love God, to them who are the called according to his purpose. Ps. 39. 9. I was dumb, I opened not my mouth; because thou didst it. Matt. 6. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

CHAPTER VIII.

Angels.

Q. 1. What is the evidence of the existence of angels?

A. 1. The light of nature seems to teach their existence. In the works of creation, we ascend step by step from lifeless, unorganised matter to man, the lord of this lower creation. Analogy and the nature of man lead us to suppose, that the scale of existence still continues. By his body man is allied to the beasts that perish; by his soul he seems to be allied to spiritual and immortal beings. Hence we are led to think, that there are such. In the works of creation, we behold a gradation of being, so far as our knowledge extends, and from analogy it would seem, that this gradation continues, and that there are other beings endowed with other and nobler powers.—People of all ages, nations, and religions, have believed in the existence of spirits, possessing faculties and dignities vastly superiour to man. This general belief is an argument in favour of their existence, whether it arose from reason, or from immediate revelation at first, which has been handed down by tradition, or from analogy, or from any other source.

2. The Bible gives us the fullest assurance of their existence; for it speaks of them in more than a hundred different places.

Q. 2. When did God create the angels?

A. Most probably at the time when he created the world—the heavens and the earth, and all the

host of them. Angels it would seem are included in this comprehensive expression. They are, too, always spoken of in scripture, as having a connexion with the beings and affairs of this system of creatures and things. They were, probably, the first beings, that God created, and were, therefore, in existence to rejoice in the works of God, as He brought into being the other parts of the universe.^(a)

Q. 3. With what nature did God create the angels?

A. He created them spiritual, immortal, holy, excelling in knowledge, mighty in power, active, and the most noble and exalted of His intelligent creatures.^(b)

Q. 4. What place did God assign to the angels as their residence?

A. The highest heavens, or the heaven of heavens.^(c)

Q. 5. Are they the subjects of God's moral government?

(a) Gen. 1. 1. In the beginning God created the heavens and the earth.—Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. *By heaven and earth all created beings and things seem intended. Of course angels, (here called thrones, dominions, principalities, and powers,) were created when this world was created.*

(b) Ps. 104. 4. Who maketh his angels spirits; his ministers a flaming fire. Luke 20. 36. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Matt. 25. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. 2 Sam. 14. 20. To fetch about the form of speech hath thy servant Joab done this thing; and my Lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth. Ps. 103. 20. Bless the Lord ye his angels, that excel in strength, that do his commandments hearkening unto the voice of his word. Heb. 1. 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation.

(c) Rev. 7. 11. And all the angels stood round about the throne, and about the elders of the four beasts, and fell before the throne on their faces, and worshipped God.

A. Most certainly. They are subject to His laws, and accountable to Him for their conduct. And the rule of conduct, given to angels, no doubt was the same in substance, as that given to man in innocence.^(d)

Q. 6. Were the angels as soon as created put upon probation?

A. They were. A term of trial was assigned to them all. Each one was to obey, or disobey, for himself.—See reference (e.)

Q. 7. What was the consequence?

A. The consequence was, some retained their rectitude during their probationary state, and are now confirmed in holiness and happiness;—others, most probably through pride, rebelled against God and ruined themselves.^(e)

Q. 8. What is the number of the holy angels?

A. It is vastly great. They are represented in the Scriptures as innumerable.^(f)

Q. 9. What are the names given to angels in the Scriptures?

A. They are called spirits, angels, cherubim, seraphim, watchers, morning stars, sons of God, thrones, dominions, principalities, and powers.^(g)

(d) Matt. 22. 37—40. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

(e) 1 Tim. 5. 21. I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. 2 Pet. 2. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.

(f) Heb. 12. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

(g) Heb. 1. 14. Are they not all ministering spirits, sent forth to minister to them, who shall be heirs of salvation. Heb. 1. 6. And again, when he bringeth in the First-

Q. 10. Why are the angels called by these names?

A. They are called spirits, because immaterial, and invisible;—angels, because agents, deputies or messengers of Jehovah;—cherubim, because of their extensive knowledge;—seraphim, because of their holy zeal and love;—watchers, because of their vigilance and care;—morning stars, because of their splendid nature and early creation;—sons of God, because they bear the impress of His image;—thrones, dominions, principalities, and powers, because of the exalted dignity of their nature, high elevation of character, and sublime employments.

Q. 11. What is the employment of holy angels?

A. They are employed by God in the administration of the affairs of the world, especially in ministering to them, who shall be heirs of salvation. They will accompany and assist Christ in the transactions of the great day of judgment, and they do now, and forever will, unite with the spirits of just men made perfect, in the worship of heaven. But they cannot, in all respects, and to the same degree, as the saints, join in the song of Moses and the Lamb; for they themselves never felt the stings of sin and guilt, and never tasted the sweetness of pardoning and saving mercy ^(h)

begotten into the world, he saith, And let all the angels of God worship him. Ezek. 10. 19. And the cherubims lifted up their wings, and mounted up from the earth in my sight. Isa. 6. 2. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Dan. 4. 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones. Job 38. 7. When the morning stars sang together, and all the sons of God shouted for joy? Col. 1. 16. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

(h) Ps. 34. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them. Heb. 1. 14.

Q. 12. How should we feel and conduct towards holy angels?

A. We should love them for their amiableness, feel grateful for their benevolent conduct towards us, respect them for their dignity and worth, and imitate them in all things imitable by us.

Q. 13. Is there any Saviour provided for the apostate angels?

A. There is none; and consequently they must perish forever. They are now in utter despair and sorrows, being reserved in chains under darkness unto the judgment of the great day.⁽ⁱ⁾

Q. 14. What are the fallen angels usually called in Scripture?

A. They are usually called devils. The one, who is represented as having been an angel of pre-eminent distinction, and as the first in rebellion, and who is at the head of apostate angels, is called by other names, such as Satan, Dragon, Serpent, Angel of the bottomless pit, Abaddon, Apollyon, Accuser of the brethren, Lucifer, Beelzebub, Prince of Devils, Prince of the power of the air, and god of this world.^(j)

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. Matt. 24. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Rev. 7. 11. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces and worshipped God.

(i) Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

(j) James 2. 19. Thou believest that there is one God; thou dost well: the devils, also, believe and tremble. Job 1. 12. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. Rev. 12. 9. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels

Q. 15. Are the apostate angels represented in the Scriptures as having an agency in this world?

A. They are. Though invisible, they greatly exert themselves, and do much mischief in leading mankind into sin. Satan tempted Eve, tempted Christ, and instigated Judas to betray his Master. He is spoken of more frequently in the Bible, than any other single agent except God the Father, the Saviour, and the Holy Ghost, and always, as engaged in evil devices or works.^(k)

Q. 16. What is the number of fallen angels?

A. It is immensely large.^(l)

Q. 17. Ought the scriptural account of the devils to be believed?

were cast out with him. Rev. 9. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Rev. 12. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the Accuser of our brethren is cast down, which accused them before our God day and night. Isa. 14. 12. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! Matt. 12. 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the Prince of the devils. Eph. 2. 2. Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. Cor. 2. 4. In whom the god of this world hath blinded the minds of them which believe not.

(k) Gen. 3. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat. Matt. 4. 1. Then was Jesus led up of the spirit into the wilderness, to be tempted of the Devil. John 13. 2. And Supper being ended, (the Devil having now put into the heart of Judas Iscariot, Simon's son to betray him.) 1. Pet. 5. 8. Be sober, be vigilant; because your Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. Luke 22. 81. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.

(l) Mark 5. 9. And he asked him what is thy name. And he answered saying, My name is Legion; for we are many.

A. It ought most assuredly. There is *nothing* absurd in it. We can conceive of devils as *easily*, and as clearly as we can of God, of holy angels, or of any invisible being whatever. There is no reason for rejecting it. On the contrary, we should believe it, because it is the account which God has given, because there is the same reason to believe it, that there is to believe the account of holy angels, and because it is very particularly intermixed with the history of Jesus Christ.

Q. 18. What is the consequence of a denial of this doctrine of fallen angels?

A. It leads to infidelity—to the rejection of the main truths of the gospel, viz. the fall of man, recovery by Jesus Christ, the day of judgment, and final retribution.

Q. 19. How ought we to feel and conduct, towards apostate angels?

A. We ought to hate their character, to condemn all their conduct, to fear their evil devices, to resist their wicked temptations, and to flee their unholy examples.

CHAPTER IX.

Creation and Primitive State of man.

Q. 1. When did God create man?

A. At the close, or on the latter part, of the sixth day from the commencement of the creation of the world. He was the last of God's created works.^(a)

Q. 2. In what state did God create mankind?

A. He created them male and female, and in His own image, that is, intelligent and holy, and thus resembling, in a degree, their Creator in his natural and moral perfections;—He created them in the state of manhood, in full vigour of body and mind, in perfect felicity, and but little inferiour, in nature, or order, to the angels, and made them capable of perpetual progression in knowledge, holiness, and happiness.^(b)

Q. 3. Is man a simple, or a compound being?

(a) See the first chapter of Genesis.

(b) Gen. 1. 27. So God created man in his own image; in the image of God created he him; male and female created he them. Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Eph. 4. 24. And that ye put on the new man which after God is created in righteousness and true holiness. Gen. 1. 28. and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing, that moveth upon the earth. Ps. 8. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

A. He is a compound being, made up of body and soul. He possesses a completely organized body, formed of the dust of the earth with the senses of feeling, tasting, smelling, hearing, and seeing; and a rational soul, a pure, uncompounded, spiritual, created substance or essence, having understanding, affections, and will.^(c)

Q. 4. What is the duration of man's existence?

A. His body is mortal, and is of short continuance; but his soul is immortal, endless in its existence.^(d)

Q. 5. What relation does man sustain to this lower world?

A. He sustains the relation of its constituted head and lord.^(e)

Q. 6. Where were the first human Pair placed at their creation?

A. They were placed in the garden of Eden, or the earthly paradise, in the enjoyment of every terrestrial good, that heart could wish.^(f)

(c) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Eccl. 12. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

(d) Ps. 90. 10. The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Matt. 10. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

(e) Gen. 1. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Ps. 8. 6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

(f) Gen. 2. 8, 9. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree, that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Q. 7. In what did the chief happiness of man consist in his primitive state?

A. In knowing, loving, serving, and enjoying God his Creator, Preserver, and Benefactor.

Q. 8. Were our first Parents put upon probation, as it respects their moral conduct; immediately after their creation?

A. They were. As soon as life commenced, their moral trial commenced.^(g)

Q. 9. In what relation did Adam our first Progenitor stand to his posterity?

A. He stood in relation to them, not only as their natural head, (they descending from him by ordinary generation,) but also as their federal or representative head, as it respects their moral state. He was to be, in both senses, the head of millions and millions of immortal beings.^(h)

(g) Gen. 2. 15—17. And the Lord God took the man, and put him into the garden of Eden, to dress it and keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

(h) Rom. 5. 18, 19. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous.

CHAPTER X.

Rule of obedience and life to man in his primitive state.

Q. 1. What rule of obedience and life did God give to our first Parents, in the state, in which they were created?

A. He gave them what is usually denominated the moral law, which has its foundation in the nature and relation of beings, discoverable by the light of nature. It arises solely from the character of God and mankind, and the relations He sustains to them, and they sustain to Him, and to one another.

Q. 2. What is the nature or character of this law?

A. It is spiritual and perfect;—extends to all the thoughts, affections, desires, purposes, words, and actions of men;—can never be abated, altered, or repealed;—but is wholly immutable, and as durable as the existence of God and man.^(a)

Q. 3. How was the moral law, at first, delivered to mankind?

A. It was written on their hearts—impressed upon their consciences. By the proper use of their rational and moral faculties, they could attain to a knowledge of their duties. The Creator may also have particularly instructed our first Parents in this respect.^(b)

(a) Ps. 119. 96. I have seen an end of all perfection; but thy commandment is exceeding broad.

(b) Rom. 2. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law,

Q. 4. What obedience to this law does God require?

A. He requires universal, perfect, perpetual and personal obedience.^(c)

Q. 5. What are the sanctions of this law?

A. They are eternal happiness to the obedient, and eternal misery to the disobedient. The tenour of the law is, obey and live, disobey and die. This penalty was necessary in order to give force and efficacy to the law.^(d)

Q. 6. Is every deviation from this rule of obedience and life sin?

A. It is. Whatsoever is transgression of this law, either in thought, word, or action, is sin, and exposes the transgressor to its penalty or threatenings.^(e)

Q. 7. Does sin consist in the external action, or in the state of the heart, whence the action proceeds?

A. All sin proceeds from the heart. A person is good or bad, as is his heart. The reason, why wicked men and devils are criminal in their actions, is, that they flow from a sinful heart.^(f)

Q. 8. Are all sins equally heinous or criminal?

these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

(c) Gal. 3. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things, which are written in the book of the law to do them. Ezek. 18. 4. The soul that sinneth, it shall die.

(d) Rom. 6. 23. For the wages of sin is death. Matt. 25. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

(e) 1 John 3. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. Ezek. 18. 4. The soul that sinneth, it shall die.

(f) 1 Sam. 16. 7. For man looketh on the outward appearance, but the Lord looketh on the heart. Matt. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

A. They are not. Some sins are more aggravated than others from their nature, from the character of the person offending or offended, and from other circumstances.

Q. 9. In what is the moral law summarily comprehended?

A. It is briefly comprised in the ten commandments, written by the finger of God upon two tables of stone, and delivered to Moses on mount Sinai with awful majesty, and solemnity, and glory.(5)

(g) Ex. 19. 18, 19. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. Ex. 31. 18. And he gave unto Moses, when he had made an end of communing with him, upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Ex. 20. 3—17.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

Q. 10. What distinction is there in the two tables of this law?

A. The former contains the four first commandments, which comprise our duty to God;—the latter contains the six last commandments, which include our duty to ourselves, and to our fellow creatures.

Q. 11. What is the summary of these ten commandments?

A. Supreme love to God, and love to mankind as to ourselves. This seems to be an exposition of the whole moral law, which is fulfilled in pure, disinterested benevolence.^(h)

Q. 12. Did God give to our first Parents any test of their obedience, in addition to the moral law?

A. He did. He gave them a positive precept or law,* prohibiting them to eat of the fruit of the tree of knowledge of good and evil, which stood in the midst of the garden of Eden.⁽ⁱ⁾

Q. 13. Was abstinence from partaking of the forbidden fruit a condition, on which was suspended their everlasting happiness?

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(h) Matt. 22. 37—40. Jesus said unto him thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

(i) Gen. 2. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it.

* The distinction between moral and positive laws and duties seems to be this, viz. moral laws or duties are founded in the nature or relation of beings, discoverable by the light of nature; positive laws or duties are founded in the relation of beings, discoverable by Divine revelation only. As good a reason, no doubt, exists in the Divine mind for the one as the other.

A. It was. God instituted this prohibition *as* a test of their conduct upon which was suspended their eternal future state.^(j)

(j) Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day, that thou eatest thereof thou shalt surely die. Rom. 6. 23. For the wages of sin is death.

CHAPTER XI.

Apostacy, Depravity, and Lost State of Man.

Q. 1. What is meant by the apostacy of the first human Pair?

A. Their falling from their original moral rectitude.^(a)

Q. 2. In what way did our first Parents apostatize from their primitive state?

A. By violating the command of God in eating the forbidden fruit.^(b)

Q. 3. Was there any peculiar temptation to induce them to disobey?

A. There was. The Devil, using the serpent merely as an instrument of temptation, deceived, and seduced our first Parents into sin.^(c)

Q. 4. Was their eating the forbidden fruit a great sin?

A. It was; because by doing it they sinned against the clearest light, and the most powerful motives, being unthankful and discontented, believ-

(a) Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(b) Gen. 3. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat.

(c) Gen. 3. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat.

ing the Devil rather than God, and bringing upon themselves the greatest evils.

Q. 5. How long did our first Parents continue in the state, in which they were created?

A. It is impossible to determine exactly. Some have conjectured, that they apostatized within twenty-four hours after their creation, from the fact, that God appeared to Adam after he had sinned in the cool of the day, which they suppose was the evening of the day, after which he was created. But what transpired between Adam's creation and apostacy seems to require a longer space of time. Perhaps it was forty days, the time during which Christ was tempted in the wilderness.^(d)

Q. 6. How did the apostacy of Adam affect his posterity? or what was the connexion between him and them in a moral point of view?

A. Adam was their federal or representative head by divine constitution. If he obeyed, his posterity would be holy, or morally upright. If he disobeyed, they would be sinful, or morally depraved.^(e)

Q. 7. Was Adam the cause of the depravity or sinfulness of his posterity?

A. No. He was neither the cause, nor the author of it, but merely the occasion of it.

Q. 8. Are Adam's posterity guilty of his sin in eating the forbidden fruit?

A. Certainly not, if by this phrase is meant, that they are to blame for his act of eating the forbidden fruit. Moral actions, holiness and sin, are personal, and are not transferable. The sins of Adam, and of his posterity, are perfectly distinct, and must of

(d.) 3. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Mark 1. 13. And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts, and the angels ministered unto him.

(e) Rom. 5. 19. For as by one man's disobedience many were made (constituted) sinners.

necessity be so,—as distinct as *his volitions and theirs*.

Q. 9. Is it proper and just to attribute to Adam, as some have done, all the sin, guilt, and misery of this world?

A. Certainly not. To do it is wrong, because it is to reproach our common Progenitor and not ourselves, who are to blame; and because the charge is false, for Adam is not to blame for any sins, or guilt, or misery, but his own. The sins of his posterity are properly their own. To attempt to cast the blame of our sins, therefore, upon Adam, and exculpate ourselves, is wicked, and cruel, and savours of great impiety.^(f)

Q. 10. What is meant by *original sin*?

A. In the common language of theological writers it means native depravity, or the innate sinfulness of the human heart; though it is sometimes used to mean the sin, which Adam committed in eating the forbidden fruit, and to mean this, not because it was the first sin ever committed, for Eve and fallen angels, also, sinned before this, and not because it was the first sin, Adam ever committed, though it was his first sin, but because it was that sin, which, by Divine constitution, decided the moral character, or laid the foundation for the native depravity, of all his posterity.

(f) Ezek. 18. 2, 3, 20. What mean ye, that ye use this proverb concerning the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' As I live saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Dent. 24. 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, every man shall be put to death for his own sin. Hosea 13. 9. O Israel, thou hast destroyed thyself; but in me is thine help.

Q. 11. Does the Bible teach the native depravity of mankind? or that whenever they begin to act as moral agents, they act sinfully?

A. It does.

1. The Bible does not teach, that infants are not depraved, or that they are holy, or that they are in a state of neutrality, neither holy nor unholy. But it is reasonable to suppose it would, if this were the case. The inference then is that mankind are born depraved.

2. The Bible teaches the doctrine of native depravity, by teaching the depravity of the whole human race. The fact, that none of mankind ever fail of sinning is more than probable proof, that they are born with a disposition averse to good and prone to evil.^(g)

3. The Bible teaches the depravity of infants, by teaching their need of a Saviour. All of the human race, infants as well as others, who are ever admitted to heaven will ascribe their salvation to Christ. But this they cannot do, unless they had been the subjects of sin and condemnation. Infants then are depraved.^(h)

4. The Bible teaches native depravity, by teaching the baptism of infants. Baptism represents the

(g) Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 3. 10—12. As it is written, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. Eccl. 7. 20. For there is not a just man upon earth, that doeth good and sinneth not.

(h) Matt. 9. 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. Luke 19. 10. For the Son of man is come to seek and to save that which was lost. Rev. 1. 5, 6. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

washing of the soul from *sin and pollution by the blood of Christ, applied by the Holy Spirit, in His purifying and sanctifying influences.* But if children are not depraved, their baptism is altogether an insignificant rite—totally without meaning. Infants are then depraved.⁽ⁱ⁾

5. The Bible teaches native depravity, by teaching the necessity of the spiritual regeneration of all mankind, children as well as others, in order to their admission into heaven. All then are naturally unholy.^(j)

6. The Bible teaches native depravity, by teaching, that sin is the source of all the natural evils of this life, and even of death itself. But infants endure many pains and sorrows, and multitudes of them die. They are, therefore, the subjects of moral evil.^(k)

7. The Bible teaches native depravity, by express declarations of it.^(l)

(i) Acts 16. 15, 33. And when she was baptised, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. —And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway.

(j) John 3. 5, 6. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

(k) Gen. 3. 16, 17. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

(l) Ps. 51. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me. Job 14. 4. Who can bring a clean thing out of an unclean? not one. Job 15. 14. What is man that he should be clean? and he which is born of a woman, that he should be righteous. John 3. 6. That which

Q. 12. Does the depravity of man destroy his moral agency?

A. It does not. He has the very same faculties of mind, which Adam had before he fell, and is, therefore, just as much bound to love God with all the heart, and his neighbour as himself, as Adam was before he fell.

Q. 13. What is the degree of man's depravity?

A. It is entire or total. By this is meant,

1. Not that mankind are as bad as they can be, for they are greatly restrained; or that they all are equally wicked, for some are worse than others; or that they are destitute of every thing useful and lovely in society, for many are possessed of very amiable and useful natural qualities; or that their natural or intellectual faculties are destroyed, for these remain; or that they have not the natural affections of gratitude, sympathy, pity, humanity, and the like, for all mankind, whether holy or unholy, possess these in common. But by this is meant,

2. That mankind by nature are entirely destitute of holiness or moral goodness, and positively sinful, so far as their affections and actions partake of a moral nature. If this be not a fact, it will be difficult to point out the difference between a saint and a sinner, for the least degree of holiness gives a person the character of a saint.

Q. 14. How does it appear that all mankind are thus depraved?

A. From experience, observation, history, and the word of God. We all are conscious, if we carefully examine ourselves, that our hearts, natu-

is born of the flesh is flesh, and that which is born of the Spirit is spirit. Ps. 58. 3. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Prov. 22. 15. Foolishness is bound in the heart of a child. Isa. 48. 8. For I know that thou wouldest deal very treacherously, and wast called a transgressor from the womb. Gen. 8. 21. For the imagination of man's heart is evil from his youth.

rally, are not right with God, but *opposed to Him*, and to that which is good. The conduct of those of mankind, who are in an unrenewed state, which we witness in them from time to time, proves their entire depravity. The history of the world is but little else, than a history of evil devices and crimes. The Scriptures are explicit and abundant, in teaching man's total depravity, by express passages. ^(m)

Q. 15. What are the consequences of man's depravity?

A. The loss of communion with God, the toils and sorrows of this life, the death of the body, the exposure of all men to the pains and miseries of hell for ever, and the actual endurance of these by the finally impenitent. ⁽ⁿ⁾

(m) Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually Rom. 8. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. John 5. 42. But I know you that ye have not the love of God in you. Rom. 7. 18. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. 1 Cor. 2. 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

(n) Gen. 3. 24, 16, 17. So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen. 3. 19. For dust thou art, and unto dust shalt thou return. Gal. 3. 10. For as many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which

Q. 16. Are the doctrines of man's apostacy, depravity, and lost state, fundamental? and therefore, important to be understood and believed?

A. They are; for they lie at the very foundation of the religion of the Bible. They ought, therefore, to be properly understood, and firmly believed.

are written in the book of the law, to do them. 2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Matt. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

CHAPTER XII.

Atonement.

Q. 1. What is meant by the atonement?

A. A provision made for the salvation of sinners of the human race.

Q. 2. In what does this provision consist?

A. 1. It does not consist in Christ's literally discharging the debt of sin, considering it as a pecuniary debt, due from man to God; for sin is not to be reckoned as a debt in reality, but as a crime. When spoken of as a debt, it is merely in a figurative sense. Besides, if sin be reckoned as a pecuniary debt, and this debt be discharged, then the sinner has an undoubted right to freedom from the evil of sin, both in the present and future life, and can demand it as a matter of justice, whether his heart be right with God or not. But this none will pretend.

2. Neither does this provision for man's salvation consist in a literal transfer of man's sins to Christ, nor of His righteousness to man. For if the sins of men are thus transferred to Christ, then He is sinful, and men are free from sin, or if the righteousness of Christ is thus transferred to men; then they are holy, and He is destitute of holiness. But the sinner is as guilty and ill-deserving, as though Christ had not died. Indeed, sin and holiness are personal, and, therefore, not transferable. Debts may be trans-

ferred, but sins and crimes, in the very nature of things, cannot be transferred.

But,

3. This provision for man's salvation does consist in satisfying publick justice, in making God's government honourable, so that He can consistently grant pardon and salvation to all, who repent and believe. It opens a way, in which God can righteously make gracious communications to the sinful children of men.^(a)

Q. 3. How does the atonement do this?

A. It does this by manifesting, declaring, or making known the righteousness of God in His moral government towards man, while He pardons and saves the penitent and believing.^(b)

Q. 4. In what way was the atonement effected?

A. By the sufferings and death of Christ.^(c)

(a) Isa. 42. 21. 'The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honourable.

(b) Rom. 3. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

(c) Heb. 2. 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings. Isa. 53. 5, 10, 11. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Rom. 5. 10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Philip. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Q. 5. How is the obedience of Christ to be viewed in reference to man's redemption?

A. It is to be viewed as important and necessary, in order, that Christ might be properly qualified to make an atonement, and as it showed that the law could be, and ought to be, obeyed, and as it was an example of obedience to us. In fact, all that Christ did in His incarnate state contributed some way or other to man's salvation.^(d)

Q. 6. Did Christ endure the same kind and quantity of sufferings, that would have been endured by all mankind had He not died for man's redemption?

A. Certainly not. He was not troubled with inimical feelings to God;—was not burdened with a guilty conscience;—was not afflicted with utter and absolute despair. On account of Christ's greatness, dignity, and worth, which take their character from His whole person, uniting as it does the divine and human natures, it was not necessary, that He should suffer so great a quantity of evil, as all mankind must have justly suffered had they perished in their sins. The atonement of Christ was, therefore, a substitute for the eternal punishment of those, who believe, inasmuch as by His sufferings the same great ends are answered in God's moral government. The sufferings and death of Christ sufficiently manifested the demerit of sin, and God's holy abhorrence of it, and in this way Christ did not destroy the

Heb. 2. 14. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

(d) Lev. 22. 19, 20. Ye shall offer at your own will a male without blemish, of the beeves of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. Heb. 7. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. 1 Pet. 1. 19. But with the precious blood of Christ, as of a lamb without blemish and without spot.

law, but fulfil it. The dignity and authority of the Lawgiver are vindicated; justice is satisfied; and a way is opened for the free and consistent exercise of mercy to man guilty and ill-deserving.

Q. 7. Were Christ's sufferings bodily, or mental, or both?

A. They were both, though chiefly mental; and in these the atonement principally consisted.^(c)

Q. 8. Did Christ suffer in His human or divine nature, or both?

A. He suffered in His human nature, body and soul only. The divine nature, however, enabled Him to endure the evils, that were laid upon Him, and, by its connexion with the human nature, added unspeakable worth to His sufferings; for these take their character and value from the whole complex person of Christ.*

Q. 9. Were the sufferings of Christ great and distressing?

A. His sufferings of body were severe, but the agony of His spirit exceeded all human comprehension.

Q. 10. Are the sufferings of Christ to be viewed as punishment inflicted upon Him?

(c) 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Isa. 53. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Luke 22. 44. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Matt. 26. 28. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Matt. 27. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

* "We believe that all the divine and human perfections, which the Scriptures ascribe to Christ constitute but *one person*; and consequently that all His actions and sufferings belong to Him, as *one person*; much as all the actions and sufferings of any man, whether

A. By no means. An innocent *being may suffer*, but in truth cannot be punished. Punishment, strictly speaking, always supposes criminality, and is the infliction of natural evil or misery, for the commission of moral evil or sin.

Q. 11. How does it appear, that the atonement of Christ was necessary?

A. 1. It was not necessary to render God benevolent; for He ever has been, and ever will be benevolent to all His creatures, susceptible of pleasure and pain, whatever their character may be in reference to holiness. But,

2. It was necessary, that God might show His hatred to sin, and love to holiness;—that He might be honourable and just, and still be merciful. If God were to pardon without an atonement, where would be an exhibition of His hatred to sin and love to holiness? for His conduct would in nowise show it; where would be His regard to His character, law, and government? for there would appear to be a total disregard of them.^(f)

3. That the atonement was necessary may be argued from the fact, that Christ died to effect it. It is not to be supposed, that the Father or the Son

(f) Rom. 3. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

mental or corporeal, belong to Him as one man. It results from this view of the subject, that the value or significance of any action or suffering in Christ must be according to the dignity or excellence of His whole character. Whether the action or suffering takes place particularly in one part or another of His complex person, it is attributable to His whole person, and it derives its peculiar character from the character of His whole person constituted as it is. The suffering of Christ was, therefore, of as high importance or value in making an atonement, as if it could have been, and in reality had been, in the most proper sense, the suffering of the Divinity."

Dr. Woods' Letters to Unitarians, p. 104.

would have consented to this, had it not been absolutely necessary. (ε)

4. That the atonement was necessary, is evident from express testimony of the Bible. (h)

Q. 12. Will not repentance and future obedience sufficiently atone for transgression?

A. Certainly not; they can make no atonement. Repentance cannot change the nature of sin, nor annihilate it, nor repair the injury it has done. Future obedience is necessary for the time being, and cannot obliterate past crimes nor present mischief. Past obedience can as well atone for present sins, as present obedience atone for past sins.

Q. 13. How extensive is the atonement?

A. It is general—sufficient for our first Parents and all their posterity.

Q. 14. How does this appear to be the case?

A. 1. From the character of Christ. The Saviour is a being of infinite dignity and worth. Hence His sufferings and death are of infinite value and efficacy; and hence the atonement is infinitely full; is sufficient for all mankind. To conclude otherwise would be derogatory to the glorious character of the Redeemer.

(g) John 1. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Matt. 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

(h) Lev. 17. 11. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make atonement for your souls; for it is the blood that maketh an atonement for the soul. Heb. 9. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Rev. 7. 14. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Rev. 5. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

2. The general extent of the *atonement* may be argued from its nature. Its nature is such, that it is as sufficient for all, as for one of the human race. It is that, on account of which God can consistently dispense grace to the guilty;—He can be just and still the justifier of all, whether few or many, who believe in Jesus Christ.

3. This doctrine may be proved from the commands, invitations, and exhortations of Scripture. God is sincere in all his dealings with men. Consequently, he would not command, invite, and exhort all to accept of salvation, when it was provided for none, or but part. The inference then is, that the atonement is general in its extent.⁽ⁱ⁾

4. Another argument to prove the generality of the atonement, is the command given in the Scriptures to pray for all men. But God would not command us to pray for all men, unless salvation is provided for all. It then follows that it is.^(j)

5. The Scriptures teach this doctrine by express declarations.^(k)

(i) Mark 16. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned. Acts 17. 30. And the times of this ignorance God winked at; but now commandeth all men every where to repent. Isa. 45. 22. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Rev. 22. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely.

(j) 1 Tim. 2. 1. I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.

(k) 1 John 2. 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Heb. 2. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for

Q. 15. Was there any being in the universe, but the Son of God who could make an atonement?

A. It would seem not. A mere creature certainly could not make an atonement; for all he can lawfully do, he is bound to do for himself. Among all the variety of beings in the universe Christ alone has power to lay down his life and to take it again. This arises from the circumstance, that He is Divine and human. And it is a combination of these two natures, which alone qualifies Him to make an atonement. In the work of mediation, Christ acts according to both his natures. By each nature, He performs that part, which is peculiarly appropriate to it.^(l)

Q. 16. Why was the incarnation of Christ necessary?

A. It was necessary, that Christ might be capacitated to suffer and die in the same nature, which had sinned, and thus make an atonement.^(m)

every man. 1 Tim. 2. 6. Who gave himself a ransom for all to be testified in due time. 2 Cor. 5. 14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. John 1. 29. Behold the Lamb of God which taketh away the sin of the world.

(l) John 10. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again.

(m) Heb. 2. 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Heb. 9. 14, 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Q. 17. If the atonement is *sufficient* for the salvation of all men, why is it not *efficient* to the salvation of all men?

A. Because they do not comply with the condition on which salvation is offered, repentance and faith. Opposition to God, love of sin, and an evil heart of unbelief are the only obstacles in the way of the salvation of any. If sinners perish then, they will have none to blame but themselves.⁽ⁿ⁾

Q. 18. Is there a difference between atonement and redemption?

A. There is. Atonement is for sin; redemption is from sin and suffering. We may distinguish between atonement and the application of atonement; but not between redemption and the application of redemption. We may pray for redemption, but not for atonement.

Q. 19. Is it important to distinguish between atonement and redemption?

A. It is very important. Not to do this, lays the foundation for great errors. Make this distinction, and none would ever infer the doctrine of universal salvation from the general extent of the atonement. There is a wide difference between an entertainment's being made, and the partaking of this entertainment. So there is a wide difference between the *sufficiency* of the atonement and its *efficiency*. It is *sufficient* for the whole world; but it is *efficient* to the salvation of those only who repent and believe. Its *sufficiency* depends upon its nature; but its *effi-*

(n) Rom. 3. 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Luke 13. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish. Mark 16. 16. He that believeth and is baptised, shall be saved; but he that believeth not shall be damned. John 5. 40. And ye will not come to me that ye might have life. John 3. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

ciency depends upon its application, or its reception on the terms of the gospel.

Q. 20. Is the atonement a fundamental doctrine of the gospel?

A. It is. Belief in Christ as a propitiatory sacrifice for sin, our substitute substantially for the penalty of the law, is urged in the Scriptures, as an indispensable condition of salvation. Christ crucified is the theme and glory of the gospel.^(o)

Q. 21. Is the doctrine of atonement taught by revelation only, or is it a dictate of reason, or the light of nature?

A. Reason and the light of nature can give no information on this subject. The doctrine of atonement is derived wholly from the Sacred Scriptures. And it is this which peculiarly distinguishes the Christian religion from Deism, Mahometanism, Paganism, and all other religions. All, therefore, who reject the atonement ought not to be considered as believers in the religion of *Christ*.

(o) John 14. 6. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me. Acts 4. 12. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved. 1 Cor. 1. 23, 24. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 1 Cor. 2. 2. For I am determined not to know any thing among you, save Jesus Christ and him crucified. Gal. 6. 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

CHAPTER XIII.

Regeneration.

Q. 1. In what does the new birth or regeneration consist?

A. 1. It does not consist in baptism by water, nor in external reformation of manners, nor in conversion from one religious sect or denomination to another, nor in the communication of any new natural faculties to the soul, nor in any succession of terrors or consolations, nor in any revelation or impression of God's will or purpose to save, nor in a modification of any religious principles, nor in mere conviction of sin:

But,

2. It does consist in a radical holy change in the affections of the heart, or in the commencement of holiness in the soul. Regeneration is a moral and not a physical change.^(*)

Q. 2. Does regeneration render the soul completely holy?

(a) 1 John 4. 7. Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and honoureth God. Rom. 13. 8. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. 2 Cor. 5. 17. Therefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new. Gal. 5. 24. And they that are Christ's have crucified the flesh with the affections and lusts. Eph. 4. 22—24. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

A. It does not. The soul is sanctified but in part in this state of existence;—it does not become perfect in holiness till at death. It is contrary to Scripture to suppose, that any ever have or ever will arrive at sinless perfection in this life.^(b)

Q. 3. Is regeneration progressive or instantaneous?

A. It is instantaneous. There is no time when, in a spiritual sense, a person is neither dead nor alive, neither a saint nor a sinner, neither for Christ nor against Him. Of course, there was a moment of time, when the renewed in heart became changed. Regeneration, or the commencement of holiness in the soul, is consequently instantaneous. This idea seems to be taught also by the language frequently used in Scripture to represent regeneration, as “passing from death unto life,” “new birth,” “new creation.” These events—resurrection to life, birth, creation, are sudden, and instantaneous. God, however, may be longer or shorter in preparing the soul by the operations of His Spirit for the reception of the divine life, or for holy affections.—But what is termed sanctification, or the increase of holiness in the soul is progressive. The subject of it goes on from one degree of grace to another, until he becomes perfected for heaven.

Q. 4. Is the time when regeneration takes place always known to its subjects?

A. It frequently is known, though not always. The experience of Christians differs in this respect.^(c)

(b) Eccl. 7. 20. For there is not a just man upon earth, that doeth good, and sinneth not. Job 9. 20. If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse. Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death.

(c) Acts 2. 41. Then they that gladly received the word were baptised; and the same day there were added unto them about three thousand souls.

Q. 5. Is regeneration indispensably necessary to salvation?

A. It is, for the following reasons.

1. None but holy beings can be happy in heaven, where all is holiness. The unrenewed in heart would be totally unqualified and incapacitated for the employments and enjoyments of the heavenly world, because of their entire sinfulness and disrelish of every thing holy.

2. Were the unregenerate admitted to heaven, God could not behold them with approbation and delight. But he will approve of, and take complacence in all those, that dwell in His presence. Hence the wicked must be changed in heart, in order to become inhabitants of heaven.

3. The Scriptures explicitly and expressly declare, that none but the regenerate shall see the kingdom of God. ^(d)

Q. 6. When must this change take place?

A. In the present period of our existence. This life is the only day of grace and probation allotted to man;—the next is a state of retribution. There will be no alteration in the character of men after death. ^(e)

^(d) John 3.3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Heb. 12. 14. Follow peace with all men; and holiness, without which no man shall see the Lord. Gal. 6. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Rom. 8. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. 1 Cor. 2. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

^(e) Rev. 22. 11. He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

Q. 7. Who is the Author of regeneration?

A. God the Holy Ghost. He is the great and efficient Agent in regeneration (f)

Q. 8. Does God act as a sovereign in regenerating the hearts of men?

A. He does. He renews whom, and when, and by what means He pleases.(g)

Q. 9. Is the moral freedom of man impaired or destroyed, in regeneration?

A. It is certainly neither destroyed nor impaired. God does not act upon man as a mere machine. The Divine influence is adapted to the nature of the human soul. The Holy Spirit operates upon the understanding, affections, and will, according to the essential properties and laws of each, and without doing violence to the principles of an intelligent and moral nature. Divine agency, though above our comprehension, is nevertheless real and consistent. Sinners are perfectly conscious, that in the change, effected in regeneration, they act just as they choose, and that they feel no compulsion.

Q. 10. Are the influences of the Holy Spirit in regeneration common or special?

A. They are special. That they are not common, every day's experience proves. Were this the case all mankind would be regenerated. This, however, is very far from being fact. That they

(f) Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. John 1. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Titus 3. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(g) Rom. 9. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 1 Cor. 3. 6, 7. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. James 1. 18. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

are special is evident, *because they are applied to some and not to others, and because they produce effects, which are not common to mankind in general.* They may also be properly called, not irresistible as they frequently are, but, *unresisted; for God makes the subjects of them willing in the day of His power, and thus prevents all resistance.* The common influences of the Spirit, to whatever degree extended, leave the heart unwilling to be saved upon the terms of the Gospel; but His special influences, however low in degree, make the heart willing to accept of this salvation.

Q. 11. Why are the influences of the Spirit necessary to change the heart?

A. Not because man has not the natural ability, that is, all the faculties requisite to cease to love the world supremely and begin to love God; but because he will not do so. It is his unwillingness to do his duty that renders the influences of the Spirit necessary. This necessity, therefore, so far from excusing his impenitence, is the strongest evidence of his inexcusableness.^(h)

Q. 12. Is man active, or passive, in regeneration?

A. In one sense he is active, and in another sense he is passive. He acts freely, while he is acted upon by the Holy Spirit. There is a sort of coincidence in the Divine and human agencies, though not, in strictness of language, a co-operation. This is evident from the consideration, that man is required to make himself a new heart, and that God gives the new heart.⁽ⁱ⁾

(h) John 5. 40. And ye will not come to me, that ye might have life.

(i) Ezek. 18. 31. Cast away from you all your transgression, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Q. 13. What are the evidences of regeneration?

A. Little or no evidence of regeneration is to be derived from an ability to specify the time, place, manner, and other circumstances of the change. The principal evidences are, 1. A deep sense, that the doctrines of the Bible are true; 2. A delight in religious company and conversation; 3. Happiness in publick, private, and secret worship; 4. Pleasure in reading the Bible and other religious books, and in meditating upon divine subjects; 5. Joy at the prosperity of Zion, and a desire, that the cause of Christ should flourish and triumph; 6. Humility and meekness in deportment; 7. Benevolence to all men, and love of complacency towards Christians; 8. Hatred to sin and love of holiness, and desire after it; 9. Obedience to the commands of God in daily life.^(j)

Q. 14. Do the renewed in heart ever entertain doubts of their regeneration?

(j) John 3. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Rom. 8. 14, 16. For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God. Mal. 3. 16. Then they that feared the Lord spake often one to another. Ps. 84. 2. My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Ps. 119. 97. O how love I thy law! it is my meditation all the day. Ps. 102. 14. For thy servants take pleasure in her stones, and favour the dust thereof. Matt. 11. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart. Mark 12. 31. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. 1 John 3. 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Rom. 7. 24. O wretched man that I am! who shall deliver me from the body of this death? 1 John 3. 10. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 John 2. 3. And hereby we do know that we know him, if we keep his commandments.

A. They do; and their doubts arise either from their not understanding in what regeneration consists, or from a view of the great remaining sinfulness of their hearts, or from the weakness of their Christian graces, or from misjudging respecting the nature of their religious affections. But when under these doubts, it becomes Christians to examine themselves by the evidences of religion, to be much in prayer to God for more spiritual light and life, and to live nearer to Him in holy obedience.

Q. 15. At what time of life do the greater part of Christians experience religion?

A. Much the greatest number no doubt are renewed in youth, or the younger part of life, though some are regenerated in infancy and a few in old age.

CHAPTER XIV.

Holy Love.

Q. 1. How is holy love distinguished?

A. It is distinguished into love of benevolence, and love of complacency, according to the object on which it terminates.

Q. 2. What is meant by love of benevolence?

A. It means desire for, and delight in, the happiness of all percipient beings, or beings susceptible of pleasure and pain, whether rational or irrational, holy or unholy; and of every such individual in particular, so far as is consistent with the happiness of the whole.

Q. 3. In what proportion should the love of benevolence be exercised towards beings, susceptible of happiness or misery?

A. The proportion should be according to their capacity for happiness or misery, other things being equal. God is to be loved more than all His creatures, because of the infinitude of His being. Angels are to be loved more than men, and men more than beasts.—This benevolent love regards and desires the happiness of self, as much as of any other being of the same capacity for happiness or misery, other things being equal; and it will act most vigorously towards those beings capable of happiness or misery, most in view, and with which, it is most conversant and most connected, because of the relation thus sustained, and the duties thence arising. (*)

(a) Mark 12. 30, 31. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

Q. 4. By what term is this *love of benevolence* usually denominated?

A. It is generally called disinterested benevolence or affection, because it is exercised without partiality, that is, it is exercised towards beings according to their intrinsic, relative, and comparative worth and importance, in the scale of existence.

Q. 5. How is disinterested benevolence or affection regarded by mankind in general?

A. It is highly applauded by the great, the wise, the good, and the patriotick, but is practised by only few. Mankind generally, approve of the doctrine in theory, but condemn it in practice.

Q. 6. What is meant by love of complacency?

A. It means pleasure and delight in beings for their virtue, goodness, or holiness. Of this kind is the love of God to His holy creatures, and their love towards Him, and towards each other. In this love is included the brotherly affections of Christians, or the delight Christians have in Christians as such.

Q. 7. What is the ground for distinguishing this holy love into love of benevolence, and love of complacency?

A. This is the ground of distinction; when it has for its object the good of all beings, susceptible of pleasure or pain, it is called love of benevolence;—when it has for its object moral excellence, it is called love of complacency. Thus a being, susceptible of pleasure or pain, is a proper object for the love of benevolence;—and a being susceptible of pleasure or pain, possessed of holiness, is a proper object for the love of benevolence and complacency both.

Q. 8. Are all mankind bound to exercise this holy love?

A. They are; as obedience to the moral law

thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself.

and conformity to God. This duty is enjoined by reason and Revelation.^(b)

Q. 9. How ought this holy love to be viewed by all intelligent beings?

A. It ought to be viewed as most excellent and lovely, and as constituting the true glory of men, the true glory of angels, and the true glory of Jehovah Himself.

(b) Rom. 13. 10. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. 1 John 4. 8. He that loveth not knoweth not God; for God is love. Matt. 5. 43—45. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Ps. 11. 7. For the righteous Lord loveth righteousness; his countenance doth behold the upright. Isa. 43. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee. Matt. 22. 37—39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. 1 Cor. 13. 4, 5. Charity (love) suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. John 13. 34, 35. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. 1 Pet. 2. 17. Love the brotherhood. Rom. 12. 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another. Philip 2. 3, 4. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Rom. 13. 8. Owe no man any thing, but to love one another. Hosca 10. 1. Israel is an empty vine, he bringeth forth fruit unto himself. 1 Cor. 10. 24, 33. Let no man seek his own, but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that many may be saved. Matt. 7. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

CHAPTER XV.

Repentance.

Q. 1. What is true *evangelical* repentance?

A. It is turning from sin to holiness; and implies a sense and hatred of sin, and a sense and love of holiness; and is attended with an expectation of forgiveness and favour through the merits of the Redeemer; and is followed by holy obedience. It implies love to the character, law, and gospel of God, and has respect to sin as its object. This repentance, therefore, does not consist in any of the natural affections, such as gratitude, remorse, fear of punishment, pity, and sympathy. These, though given for wise and benevolent purposes, constitute no part of true repentance.^(a)*

(a) Joel 2. 12, 13. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Ezek. 14. 6. Therefore say unto the house of Israel, Thus saith the Lord God, repent, and turn yourselves from your idols, and turn away your faces from all your abominations. Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your abominations. Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

* Repentance according to the original word, used in the Scriptures, means change of mind, after thought, coming to one's senses.

Q. 2. What is false or legal repentance?

A. It is that sorrow for sin, which arises from the consideration that it exposes to punishment, and which does not imply hating and forsaking sin, or loving and practising holiness. Such was the repentance of Judas. It is true his repentance was real and not feigned, was deep and distressing, was attended with full conviction of guilt, frank confession of it and reformation in part; but it arose not from true love to God and hatred to sin, but from selfishness and fear of punishment. Such, too, is the repentance of thieves and murderers, when detected and brought to justice. They sorrow for the consequences of sin, but not for sin itself.^(b)

Q. 3. What are the motives to repentance?

A. 1. Repentance is reasonable. Sin is base, dishonourable, and hateful to God, a violation of His law, opposition to the good of His moral kingdom. If permitted, it would dethrone Him and subvert the benevolent end of His government. And it does actually involve its subjects in misery in the present life. These considerations are an argument in favour of repentance.

2. Repentance is an indispensable prerequisite to pardon and salvation. The promises are made to the penitent, and the threatenings are denounced against the impenitent. This consideration is a motive to repentance.^(c)

(b) Matt. 27. 3—5. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went, and hanged himself.

(c) Acts 3. 19. Repent ye therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Luke 13. 3. I tell you Nay; but except ye repent, ye shall all likewise perish.

3. The duty of repentance *is much inculcated* by God in His word.^(d)—All men, therefore, every where, and in all circumstances, ought to repent—to repent generally, and particularly. Christians as they sin daily, need to repent daily. Even the devils in hell are bound to repent of sin, and to loathe and abase themselves on account of it. But though the devils are bound to hate sin, and to turn from it, and to sin no more; yet it is man's privilege alone to be pardoned upon repentance.

Q. 4. Is repentance man's *immediate* duty?

A. It is. If he may remain impenitent, and not sin in doing it, one day, he may two; and if two, he may a year; and if a year, he may during life, and to all eternity. But none will pretend this. To neglect this duty the shortest time, therefore, is criminal.^(e)

Q. 5. Is the time for repentance limited to the present life?

A. It is. There is no space for repentance in the world to come.^(f)

(d) Matt. 4. 17. From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. Acts 26. 20. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Luke 24. 47. And that repentance, and remission of sins should be preached in his name among all nations beginning at Jerusalem. Acts 20. 21. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

(e) Acts 17. 30. And the times of this ignorance God winked at; but *now* commandeth all men every where to repent.

(f) Eccl. 9. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Rev. 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

Q. 6. Is the strength of the exercises of repentance alike in all Christians?

A. It is not. The strength of the exercises of penitential sorrow is different in different persons. This is owing sometimes to natural or constitutional feelings, and sometimes to the operations of the Holy Ghost.

Q. 7. Is the Divine agency concerned in the repentance of the sinner?

A. It is. While it is man who repents, it is God who gives him repentance.^(f)

Q. 8. What exercises of mind usually precede repentance?

A. Meditation upon the majesty and moral excellence of God, the comparing of one's conduct with the requirements of His law, reflection upon His goodness and mercy, and His justice as displayed in the sufferings of Christ, the considering of the future misery of the finally impenitent, remorse, conviction of sin, and anticipation of the wrath, which awaits the ungodly.

Q. 9. What is the evidence of true evangelical repentance?

A. It is reformation in manners, or obedience in Christian duties. The subjects of it will bring forth fruits, meet for repentance.^(h)

Q. 10. What effect does the repentance of sinners on earth have upon the inhabitants of heaven?

(g) 2 Tim. 2. 25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. Acts. 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

(h) 2 Cor. 7. 11. For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves; yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things, ye have approved yourselves to be clear in this matter. Matt. 3. 8. Bring forth, therefore, fruits meet for repentance.

9. It produces joy in *their hearts*. *They greatly* rejoice when sinners are brought into the kingdom of the Redeemer.⁽ⁱ⁾

(i) Luke 15. 7. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

CHAPTER XVI.

Faith.

Q. 1. What is true *evangelical* faith?

A. It is that full belief in the truth of the Divine testimony concerning Jesus Christ, which implies an assent of the understanding, and an entire consent and approbation of the heart to it, and which induces the soul to place implicit confidence in Him as the true Messiah—as the Saviour of men. Another definition of faith may be, An assent to the truth of Scripture upon the authority of God, accompanied with feelings of heart, corresponding to the nature of the truths believed. A shorter definition of faith may be, Cordial confidence in God in Christ.^(a)

Q. 2. Is the true faith of the Gospel expressed by different phrases in the Scriptures?

A. It is; such as “coming to the light,” “being in the light,” “knowing the truth,” “coming to the knowledge of the truth,” “receiving Christ,” “trust-

(a) 1 John 5. 10. He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. Isa. 26. 4. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. Heb. 11. 1. Now faith is the substance of things hoped for, the evidence of things not seen. Rom. 10. 10. For with the heart man believeth unto righteousness. Gal. 5. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

ing in Him," "looking to Him," "coming to Him," and "believing in Him." These phrases mean the same thing, and mean saving faith.

Q. 3. What is a false faith in relation to Gospel truth?

A. It is holding the truths of the Gospel in unrighteousness, or the merely assenting to the truths of Scripture, without any corresponding influence on the heart.^(b)

Q. 4. Are there any other kinds of faith?

A. There is the faith of history, and the faith of miracles.

Q. 5. What is historick faith?

A. It is a simple speculative belief in historical records.^(c)

Q. 6. What is a miraculous faith?

A. It is the firm belief or persuasion of being able one's self, by the Divine power, to work a miracle, or that another can work a miracle.^(d)

(b) Rom. 1. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. James 2. 19. Thou believest that there is one God; thou doest well; the devils also believe and tremble. Acts 8. 13, 20, 21. Then Simon himself believed also, and when he was baptised, he continued with Philip, and wondered, beholding the miracles and signs which were done. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

(c) Heb. 11. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. James 2. 17. Even so faith, if it hath not works is dead, being alone.

(d) Matt. 17. 20. And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Acts 14. 9, 10. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Q. 7. Who were the subjects of this faith?

A. The apostles, and some of the primitive Christians.

Q. 8. How long did the faith of miracles continue?

A. It probably continued, in a greater or less degree, till the third century of the Christian Church.

Q. 9. For what purpose was the faith of miracles given?

A. It was given to furnish indubitable evidence of the truth of Christianity.

Q. 10. Is true evangelical faith important?

A. It is; because it is an absolute condition of eternal life.^(e)

Q. 11. Is faith a suitable and just condition of salvation?

A. It is; because it honours God by bringing back the sinner to Him. Man fell by disbelieving or discrediting God, and thereby greatly dishonoured Him. He now rises by believing or crediting Him, and thereby honours Him. In this respect faith restores man to his original state. Faith, therefore, is the proper ground reason, or condition of salvation.

Q. 12. In what sense is faith to be viewed in man's salvation?

A. Not as the meritorious ground of it; but as that, which unites the soul to Christ, and makes it

1 Cor. 13. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

(e) Acts 16. 30, 31. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 10. 43. To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins. Mark 16. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John 20. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

a partaker of His benefits, and is the *grand condition*, upon which salvation is bestowed.^(f)

Q. 13. Is man voluntary in the exercise of faith?

A. He is. While faith is the gift of God, it is the act of man.^(g)

Q. 14. In what way is faith produced, continued, increased, and strengthened?

A. Ordinarily by a preached Gospel, the sacraments, prayer, and the other means of grace.^(h)

Q. 15. What is the fruit and evidence of true evangelical faith?

A. Obedience to God, and benevolence to men. Good works are the principal characteristic of Gospel faith, and flow from it as naturally as streams do from the fountain.⁽ⁱ⁾

Q. 16. Is faith without works of any avail to salvation?

A. It is not. It is merely speculative, dead, and wholly delusive to the soul.^(j)

Q. 17. Will a person's merely believing, that his sins are forgiven, that Christ died for him in par-

(f) Eph. 2. 8. For by grace are ye saved through faith. Mark 16. 16. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

(g) Eph. 2. 8. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Heb. 12. 2. Looking unto Jesus, the author and finisher of our faith.

(h) Rom. 10. 14, 17. How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard, and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God.

(i) James 2. 21—24. Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.

(j) James 2. 17. Even so faith, if it hath not works, is dead, being alone.

ticular, and that he shall be saved, warrant *him* in the confidence, that he possesses saving faith?

A. Certainly not. These are by no means the direct objects of true faith. If a person has not love to God and man, and obedience in Gospel duties, he should wholly distrust his faith.

Q. 18. Was the faith of the Patriarchs and Prophets of the same nature, with the faith of Christians in the present day?

A. It was, though attended with this difference: the former believed in Christ as the Messiah who was to come; the latter believe in Christ as the Messiah who has come. It may be observed, too, that the faith of those, who live under the Gospel dispensation, is probably more enlarged, as embracing more objects more distinctly under a clearer and fuller revelation, than the faith of the saints of old.

CHAPTER XVII.

Justification.

Q. 1. What is meant by *evangelical* justification?

A. It means God's acceptance of a sinner. This implies the pardon of sin and the accounting of him righteous. It does not make him really holy or just; but only declares, or considers him, in the eyes of the law, to be holy or just, and treats him, as it respects a future state, as though he had never sinned.^(a)

Q. 2. What is the difference between legal and evangelical justification?

A. Legal justification is justification according to the strict demands of the law. Holy angels can be justified according to legal justification. So might mankind, had they never sinned. But, being sinful, they can never be justified by deeds or works of law, ceremonial, judicial, or moral. Every attempt, therefore, at justification by the law, is an attempt to detract from the grace of God, and the honour of Christ, to exalt man and annihilate the

(a) Eph. 1. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace. Rom. 3. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him. Acts 13. 38, 39. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

salvation of the Gospel.—Evangelical justification is justification, not by personal inherent righteousness, but by imputed or accounted righteousness. Man under the Gospel is justified as ungodly—as sinful, though not impenitent, or unbelieving, for repentance and faith are indispensable conditions of salvation.^(b)

Q. 3. In what way is the sinner justified?

A. By grace through faith. Grace provided the plan of justification, and revealed it in the Gospel; grace absolves the sinner, and reckons him righteous. But this is done not for, but through, faith. Faith is that, by which a sinner receives justification. Faith accepts Christ, or His atonement, or righteousness, and is thus counted for righteousness. Thus the grace of God is the source, the righteousness or atonement of Christ the ground, and faith the recipient, of justification.^(c)

(b) Rom. 4. 3—7. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works; Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Rom. 3. 20, 28. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Therefore we conclude, that a man is justified by faith without the deeds of the law.

(c) Gal. 2. 16, 21. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain. Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ. Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. 3. 22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. Philip. 3. 9. And be found in him,

Q. 4. At what time is the *sinner justified*?

A. He is justified upon the first act of true holy faith—his past sins are all forgiven, and the covenant, in which he has now become personally interested, secures his voluntary application by faith to the blood of Christ for the pardon of his future sins, which will be forgiven when he so applies, and not till then.

Q. 5. In what light are good works to be viewed in justification?

A. They are to be viewed only as an expression of true faith, and an evidence of justification. Man-kind are not justified by works, nor partly by works and partly by faith, but wholly by faith.^(d)

Q. 6. Is there a discordance in the sentiments of the apostles Paul and James, respecting the doctrine of justification?

A. No: they perfectly agree. Paul wrote against those, who held to justification by works or deeds of law, and objected to justification by faith; and James wrote against those, who believed in justification by a faith, that was merely speculative, or by an assent of the understanding, which was not attended with the consent of the heart, and which was not accompanied with good works. Hence Paul taught, that a man was justified not by works, but by faith, but he meant that faith which works by love and constrains to obedience; and hence James taught, that a man was not justified by faith, meaning a speculative faith merely, but by works, and by these merely as evidence of that operative faith, which is

not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Gal. 3. 11. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith.

(d) Rom. 3. 20, 28. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Therefore we conclude that a man is justified by faith without the deeds of the law.

the sole condition, or instrumental cause of justification.^(e)

Q. 7. Does the method of justification by faith make void the law, and tend to licentiousness?

A. Most certainly not. But it establishes the law, by presenting the highest motives to love and obedience, and opposes all antinomian sentiments. Faith in its nature is holy, and is productive of practical godliness; and justification by it excludes all boasting, and exalts free grace; while justification by works fosters a spirit of pride and vain glory.^(f)

Q. 8. Who is the Author of justification?

A. God. The three Persons in the Trinity are concerned officially in the plan of justification. The Father appoints the way, and gives His Son to prepare it. The Son sustains the law by enduring its curse, and thus provides a righteousness. The Holy Spirit makes known the way, and induces the sinner to walk in it. And the Father, by grace, wholly absolves the believing sinner from punishment in a future state, and treats him as though he had never sinned.

(e) Rom. 3. 26, 27, 28, 30, 31. To declare I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore, we conclude, that a man is justified by faith without the deeds of the law. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.—James 2. 20—24. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how, that by works a man is justified, and not by faith only.

(f) Rom. 3. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

Q. 9. What are the effects of *justification* upon those who are justified?

A. Peace and happiness from God, acceptable approaches in religious acts to Him, and a hope of everlasting life. And in proportion to the enjoyment of these, is the believer's evidence of his justified state.

Q. 10. Is the doctrine of justification by faith to be viewed as important?

A. It is all important. It was clearly taught and maintained by the primitive Christians and by the Reformers, as vital to the system of faith, once delivered to the saints. It affects more or less all the doctrines, experience, and practice of Christians. Paul says to the Galatians, that those who denied it taught another gospel.^(g)

(g) Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Gal. 1. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

CHAPTER XVIII.

Perseverance.

Q. 1. What is meant by the perseverance of the saints?

A. I. By it is meant,

1. Not that none, who profess religion, will fall away and perish. Hypocrites may, and unless renewed by the Holy Spirit, will apostatize, as did Alexander, Hymeneus, Philetus, and Judas:

2. Not that saints never fall into sin. They sin daily, and, sometimes, most awfully, as did David, Solomon, and Peter, and hereby fall under God's fatherly displeasure:

3. Not that saints, when they sin, will be pardoned, whether they repent or not. Repentance is absolutely and always necessary in order to forgiveness:

4. Not that saints in themselves or of themselves will persist in holiness. The best believers, if left to themselves, would certainly apostatize and perish. There is nothing in the nature of regeneration or holiness to prevent it:

5. Not that saints will uniformly increase in holiness, and enjoy the consolations and hopes of religion. Christians sometimes are stationary, sometimes backslide, and sometimes lose the comforts of religion, and sink into the depths of despondency:

6. Not that those, who are once justified, will be saved, whether they continue in holiness through life or not. None will be saved but they who endure to the end:

7. Not that saints will *persevere in godliness* without their own exertions. *Perseverance is theirs*, and every exercise of heart, and action of life, is theirs:

But,

II. By perseverance is meant, that all who are truly regenerated by the Spirit of God, will not be left to total and final apostacy from the state of grace, but will persevere in faith and holiness unto the end of life and be saved. They will continue in a state of grace, till they arrive at a state of glory. God will preserve them through faith unto salvation. There is an inseparable connexion between the first exercise of true faith and eternal life. This is what is meant by the perseverance of the saints.

Q. 2. How does it appear that the doctrine of the saint's perseverance is true?

A. From the Sacred Scriptures. The Bible does not any where assert, that saints may totally and finally apostatize. It does not even mention an instance of a real saint's apostatizing. But it explicitly teaches the doctrine, that the saints will persevere, by passages which expressly declare it, or imply it. In fact all the doctrines of grace teach this truth by implication.^(a)

(a) 1 John 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us. Matt. 7. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me ye that work iniquity. Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Rom. 8. 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. John 14. 16, 17. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the

Q. 3. How do the saints persevere?

Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 1 John 3. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. Eph. 4. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Jer. 31. 3. The Lord hath appeared of old unto me, saying, yea; I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. 2 Tim. 2 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Philip 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. 2 Thess. 3. 3. But the Lord is faithful, who shall establish you, and keep you from evil. Jer. 32. 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. John 17. 12. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. John 6. 64, 70, 71. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who should betray him. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve. John 6. 37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John 10. 27--29. My sheep hear my voice, and I know them; and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. Ps. 37. 23, 24. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. 1 Pet. 1. 4, 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Job 17. 9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

A. By the aids of Divine *grace in the use of* means, which God has appointed. The use of means, and of the same means, is as necessary in sanctification as in regeneration. Man, as a moral being, never acts, but in the view, and under the influence, of motives.

Q. 4. How ought persons, who profess to have experienced a change of heart, to view themselves, if they do not persevere in the Christian life?

A. They ought to fear, that their experiences of religion are not genuine, but delusive. A person has no evidence of his being a Christian any farther, than he lives the life of a Christian.

Q. 5. Do the commands and exhortations in the Scriptures to persevere in holiness, prove that saints may apostatize?

A. Certainly not. They only prove, that they are liable in themselves to fall away, and what would be the consequence if they should apostatize; not that they ever in fact do. It is in this light, that those passages of Scripture are to be viewed, which are usually brought to disprove the doctrine of the saints' perseverance. They are merely hypotheticalal, and were written to be used as means in securing the saints from apostacy.

Q. 6. What effect is the doctrine of perseverance calculated to have upon saints.

A. It is calculated to excite them to the duty of self-examination, to console weak believers, and to encourage all to work out their salvation with fear and trembling by the exercises of holy affections in the hope, that it will finally be well with them. The certainty of the end does not supersede the necessity of means; but lays a foundation for the use of them. The doctrine of the saints' perseverance, in no sense tends to licentiousness. To the truth of this, saints on earth, and saints in heaven can attest.

CHAPTER XIX.

Death.

Q. 1. What is meant by Death?

A. By it is meant the extinction of animal life, and the separation of soul and body. When this event takes place, the animal functions cease, the body becomes lifeless, and the soul enters the eternal world disembodied, or freed from its clayey tenement.

Q. 2. Is death the portion of all men?

A. All have died to the present generation, Enoch and Elijah only excepted, and all that now live, and shall hereafter live, will die except those, who are alive on the earth at Christ's second appearing, who will be changed as to their bodies, and pass into eternity without seeing death. (*)

(a) Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Eccl. 12. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Heb. 9. 27. And as it is appointed unto men once to die, but after this the judgment. Heb. 11. 5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. 2 Kings 2. 11. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 1 Cor. 15. 51, 52. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Q. 3. Can death in any way be averted?

A. It cannot. Neither infancy, youth, manhood, health, strength, beauty, nor goodness can resist its approach. But though there is a certainty of death, yet the time, manner, and other circumstances of it are uncertain.^(b)

Q. 4. What is the cause of death?

A. Sin is the procuring cause of it.^(c)

Q. 5. Would mankind have died, if they had not sinned?

A. It is probable they would not; but would have been translated to heaven at the close of their probation as were Enoch and Elijah.

Q. 6. Who is the Author of death?

A. God. It is effected by His agency.^(d)

Q. 7. Why does God inflict death upon men?

A. He does it to display His justice and mercy, and because death, or a change in many respects similar to it, is necessary to an introduction to the future world.

(b) Eccl. 8. 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it. Job 14. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. Job 30. 23. For I know, that thou wilt bring me to death, and to the house appointed for all living. James 4. 14. Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.

(c) Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 6. 23. For the wages of sin is death.

(d) Dent. 32. 39. See now that I, even I am he, and there is no God with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. Job 14. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass. Job 30. 23. For I know that thou wilt bring me to death, and to the house appointed for all living.

Q. 8. What are the effects of death upon the human race?

A. It puts a period to all their earthly connexions, possessions, honours, joys, and sorrows, and to their probationary state and day of grace; levels all distinctions between the rich and the poor, high and low, bond and free, and introduces its subjects into the eternal world.^(e)

Q. 9. Does death affect all men alike?

A. It does not in all respects. It is in some degree terrific to all—to the righteous as well as to the wicked. To the latter it is a justly terrible evil, for it terminates all their carnal enjoyments and hopes, and fixes them in a state of complete and endless wretchedness. To the former it is a great blessing, for it closes their state of suffering—all moral and natural evil, and admits them to heaven and a participation of all its joys.^(f)

Q. 10. Is it important to be constantly prepared for death?

A. It is all important; for we are liable to the arrests of death every moment, and our enjoying the happiness of heaven, or suffering the misery of

(e) Eccl. 9. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Rev. 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

(f) Ps. 55. 4. My heart is sore pained within me, and the terrors of death are fallen upon me. Isa. 57. 1. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. Rev. 14. 13. And I heard a voice from heaven saying unto me, Write blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them. Matt. 25. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

hell, depends upon our being prepared or not prepared for death.^(g)

Q. 11. What constitutes preparation for death?

A. That which prepares for judgment and eternity; which fits for heaven, and entitles to the everlasting rewards of the righteous, and this is repentance and faith, or a new heart and an obedient life.^(h)

Q. 12. How should the subject of death be treated at all times?

A. With solemnity. All levity in respect to it is highly improper, and characterizes a vain, inconsiderate, and sinful mind.

(g) Matt. 24. 44. Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh. Eccl. 9. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

(h) Luke 13. 3. I tell you Nay; but except ye repent, ye shall all likewise perish. Mark 16. 16. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. John 3. 3. Except a man be born again, he cannot see the kingdom of God. James 2. 17. Even so faith, if it hath not works is dead, being alone.

CHAPTER XX.

Future State.

Q. 1. What is the evidence, that man will exist in a future world?

A. 1. The soul is immaterial, and, therefore, capable of surviving its clayey tenement. It is not always, and by absolute necessity, impaired by diseases or decays of the body. This consideration is a circumstance in favour of the existence of the soul hereafter.

2. The fact, that some animated creatures pass through several changes before they arrive at their most perfect condition, renders it probable, that man may exist in another and higher state. Death may answer as another birth.

3. The soul's capability of eternal progress in knowledge, holiness, and happiness, is another argument in favour of its immortality. Would God make such a glorious being to be consigned to oblivion in the very commencement of its existence? None can suppose it.

4. The ardent desires and hopes for immortality, which prevail among all people, are a strong presumption of its reality. The idea of annihilation is repugnant to all the natural feelings of man.

5. Conscience, accusing, when we do wrong, and excusing, when we do right, indicates that there is a future state, where retribution will be awarded.

6. The unequal distribution of justice among mankind in the present state of existence is an argu-

ment for the immortality of the soul. *If justice in all cases does not take place in this life, we may infer from the character of God, that it will in a life hereafter.*

7. The general belief of a future state in all ages, nations, and tribes of mankind, is a strong indication of its reality. This is the case, whether this belief arose, at first, from immediate revelation, which has been transmitted from generation to generation by tradition, or from reason, analogy, or any other source.—Such are the arguments in favour of the soul's immortality aside from the Bible.

But,

8. The Scriptures explicitly give absolute assurance of a future state.^(a)

Q. 2. In what condition will mankind exist in the life to come?

A. They will exist in an active, conscious, and happy or unhappy state, as they shall be holy or unholy, when they depart this life.^(b)

Q. 3. Do mankind immediately pass into this condition of existence upon death?

A. The soul will immediately pass into a state of happiness or misery, and the body will dissolve to dust, whence it was taken. The soul does not

(a) 2 Tim. 1. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Eccl. 12. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Matt. 10. 28. And fear not them, which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell. 2 Cor. 5. 1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Matt. 22. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living. Matt. 17. 3. And, behold, there appeared unto them Moses and Elias talking with him.

(b) Matt. 25. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

become lifeless with the body, nor does it *sleep* or lie dormant after the death of the body, till the general resurrection; but it is sensible and active.^(c)

Q. 4. What is meant by the separate or intermediate state?

A. That state, in which the soul exists between the death and resurrection of the body.

Q. 5. Will mankind in a future state, perceive, act, and have intercourse one with another?

A. No doubt they will; but in our present state of existence we cannot determine in what manner spirits perceive, act, and have intercourse one with another. This, however, is no evidence against the fact. The illiterate savage has not the least idea of the mode, in which we exchange thoughts by letters, words, and language, in writing.

Q. 6. Are the faculties of the soul enlarged and susceptible of greater happiness or misery in the future state?

A. They are vastly enlarged and strengthened, and hereby the soul will be prepared for greater joys or sorrows.

Q. 7. What are the prospects of those, who are in a separate state?

A. They look forward to the general resurrection, the general judgment, and the eternal state of retribution.

(c) Luke 16. 22, 23, 25. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. Luke 23. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. 2 Cor. 5. 6, 8, 9. Therefore we are always confident, knowing, that whilst we are at home in the body, we are absent from the Lord. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour that whether present or absent, we may be accepted of him.

CHAPTER XXI.

Resurrection.

Q. 1. What is meant by the resurrection of man?

A. The raising to life from the dead, of the bodies of mankind incorruptible and spiritual, and re-uniting them to their souls.

Q. 2. How does it appear, that there will be such a resurrection?

A. In answer to this question, we observe, that this doctrine, though above reason, is not contrary to it, and, therefore, not incredible.—We have examples of resurrection in insects, vegetables, and trees, from year to year. These teach the possibility, and more than the possibility, of man's resurrection.—But for complete information on this subject, we are indebted to the Bible. This most expressly and explicitly declares the doctrine of the general resurrection.—This doctrine is corroborated by the fact, that Enoch and Elijah were, both soul and body, translated to heaven; that Jairus' daughter, the widow's son at Nain, and Lazarus were raised; and that many dead bodies were literally raised at Christ's crucifixion; and that Christ Himself has arisen from the dead. It should be added and remembered, that Christ arose as a publick Person, the Representative and Forerunner of all saints. His resurrection was a pledge and assurance of theirs.^(a)

(a) Job 19. 26, 27. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I

Q. 3. Will the same body in all its atoms be raised that is deposited in the earth?

A. We have no reason to suppose, that it will; though it will be raised the same in substance, but possessing different qualities. The body deposited will be the foundation of the one raised. What identity is, or what will constitute the same body in the resurrection we know not. All, however, that is essential to constitute the same body will be raised.^(b)

Q. 4. Is it possible that the dead should be raised?

A. Certainly it is. Infinite knowledge, wisdom, and power can do it. There is no incapacity in the dead body's being raised. Death does not annihi-

shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. John 5. 28, 29. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. Acts 24. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 1 Cor. 15. 1, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Heb. 11. 5. 2 Kings 2. 11. Luke 8. 54, 55. Luke 7. 15. John 11. 44. Matt. 28. 6, 10.

(b) 1 Cor. 15. 55—44. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body, that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

late, but only reduces the body to its first principles or elements. It cannot be more difficult to raise the dead, to form anew and repair the wastes of time and death, than to create at first.^(c)

Q. 5. When will the dead be raised?

A. At the end of the world and the time of general judgment. Then the bodies of all those, who have deceased will be raised, and the bodies of all those, who are alive will be changed, (which will be equivalent to a resurrection,) as were the bodies of Enoch and Elijah at their translation. The bodies of the righteous will be raised or changed first, and then, afterwards, the bodies of the wicked will be raised or changed. The bodies of the righteous who have deceased will be raised, before the bodies of the righteous who are alive will be changed; and thus it will be with the wicked. And the raised bodies of both the righteous and the wicked will be united to the souls, with which they were associated in this life.^(d)

Q. 6. Why will the body be raised or changed, and united to the soul in the life hereafter.

A. 1. It will be raised or changed, because the present body is physically and necessarily unsuited

(c) Acts 26. 8. Why should it be thought a thing incredible with you, that God should raise the dead.

(d) 1 Thess. 4. 15—17. For this we say unto you by the word of the Lord; that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Cor. 15. 51, 52, 53, 23. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming.

to the future or spiritual state. The body of every creature is fitted by God to the state, in which it exists, whatever it be. This is a constituted law of the whole creation.^(e)

2. The body will be raised, that it may be united to the soul, so that as it was a partaker of the deeds on earth, it may be a partaker of the awards, that shall be adjudged in eternity.

3. By the re-union of body and soul, the Person will become invigorated and prepared to enjoy or suffer more than he otherwise would; and the righteous hereby will be completely redeemed from the evil effects of sin.

4. By the resurrection or change of the body and its re-union with the soul, the wisdom, goodness, and power of God will be magnified and manifested.

Q. 7. By whom will the dead be raised?

A. This supernatural and Divine work is attributed in Scripture to the Lord Jesus Christ in His mediatorial character. It will be effected instrumentally by the archangel's trumpet, sounded by Christ's order, and attended with His all-quickenings power. This will be a summons, not only to the dead bodies to arise, but to the souls to appear, whether they are in heaven or hell, and be united with them!^(f)

Q. 8. What will be the nature of the resurrection body?

A. The bodies of the righteous will be raised spiritual, incorruptible, strong, active, and glorious. They will not be subject to weariness by labour, wasting by disease, or decays by age. The bodies of the wicked will be raised spiritual and immortal;

(e) 1 Cor. 15. 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(f) 1 Thess. 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

but in dishonour, deformity, *shame, and everlasting contempt.*^(g)

Q. 9. What will be the feelings of mankind at the time of the resurrection?

A. The righteous will rise with joy and triumph; but the wicked will rise with fear and trembling.

Q. 10. Will persons who were acquainted with each other in this life, know each other in the life to come, when clothed with the resurrection body?

A. They will. The righteous who knew each other on earth, will know each other in heaven. The wicked who knew each other on earth, will know each other in hell. Even spirits in the separate or intermediate state know each other. Moses and Elijah knew each other, and talked with each other, in the mount of transfiguration.^(h)

Q. 11. Is the doctrine of the resurrection an important and peculiar doctrine of Christianity?

A. It is; for, though it may appear non-essential to some, incredible to others, and mysterious to all, yet the whole Gospel stands or falls with the truth of this doctrine, especially the resurrection of Christ.⁽ⁱ⁾

(g) Philip. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Dan. 12. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.

(h) Matt. 17. 3. And behold there appeared unto them Moses and Elias talking with him.

(i) 1 Cor. 15. 12, 13, 14. Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead. But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith also vain.

CHAPTER XXII.

Judgment.

Q. 1. What is meant by the general judgment?

A. The general trial of angels and men, whether holy or unholy.

A. 2. Is there a particular judgment passed upon all, both angels and men, at the close of their probation?

A. There is, though the judgment is individual and secret.

Q. 3. What are the evidences, that there will be a general judgment?

A. The dictates of conscience and reason teach this;—the justice of God teaches this;—and the Sacred Scriptures explicitly teach this. All, that is said in the Bible with respect to the probation of angels and men, has reference to a time of general judgment.^(a)

(a) Acts 17. 31. Because he hath appointed a day in the which he will judge the world in righteousness by that man, whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. Rom. 14. 10, 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the judgment of the great day.

Q. 4. When will the day of judgment be?

A. At the end of the world—when this scene of things shall close.^(b)

Q. 5. How long will judgment day, or the time of judgment continue?

A. It will probably continue a much longer time than a natural day or twenty-four hours. To adjudge all the cases of angels and men would seem to require a far longer space of time than a day. Any period of time, whether definite or indefinite, may properly be denominated a day, when spoken of in reference to the general judgment. The precise time of judgment, therefore, in duration, appears not to be specified in the Scriptures.

Q. 6. Where will be the place of judgment?

A. We do not know. It will be, however, in that place, which is best suited to the occasion. Probably, therefore, it will not be on the earth, but in the air, the region of clouds, the most capacious place for such vast multitudes of beings to assemble.^(c)

Q. 7. Who will be the judge?

A. The Lord Jesus Christ. He will sit in judgment, and render unto all according to their deeds.^(d)

Q. 8. In what manner will Christ come to final judgment?

(b) Matt. 25. 31—33. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left.

(c) 1 Thess. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

(d) John 5. 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man.

A. He will appear, attended by His holy *angels* in all the uncreated glories of the Godhead, and the derived glories of perfect manhood.^(c)

Q. 9. How will angels and men be affected at His approach?

A. None will then be disposed to deny either the divinity or humanity of His Person, nor the truth of His religion. The holy will have unspeakable sensations of joy and delight, and the unholy will have the most heart-rending anguish and horror.

Q. 10. What is the particular design of the general judgment?

A. 1. It is not to furnish the Judge with instruction and information, for He is omniscient, and, consequently, knows the hearts and actions of all creatures: But,

2. It is to let all intelligent creatures in general, and every individual of such in particular, whether holy or unholy, know on what grounds angels and men are justified or condemned, and publicly to justify God in His treatment of all moral beings. It is not only highly important, that God should do right, but that He should display His righteousness in the government of the moral world to all intelligent beings. Without a general judgment, God can make every individual see and feel, that He has treated him right; but He cannot make any person see and feel, that He has treated others right, without a full exhibition of all their conduct. But in the general judgment all will perceive most clearly the equity of every sentence that is passed. This will be the case with holy and unholy angels, holy and unholy men.

Q. 11. By what rule of judgment will Jesus Christ judge angels and men?

(c) Matt. 25. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

A. By the means of knowledge, *they shall have* enjoyed, and the motives to obedience, *with which* they shall have been favoured. Among mankind, the Heathen will be tried by the light of nature; the Jews will be tried by the light of nature and the Scriptures of the Old Testament; and Christians will be tried by the light of nature, and the Scriptures of the Old and New Testaments both.^(f)

Q. 12. For what will angels and men be judged?

A. For all their moral conduct. The conduct of holy angels, who have kept their first estate, will be scrutinized and applauded. The conduct of those angels, who have apostatized, will be fully examined and condemned. The conduct of all mankind will be brought to view, of the righteous as well as the wicked. The sins of both, as they are so intimately connected and interwoven one with another, will of necessity be exhibited and considered. This, too, will be necessary in order to justify the righteous decision of the Judge—to manifest His justice in condemning the wicked, and His grace in saving the penitent and believing. In the acquittal of the holy, and the condemnation of the unholy, the consciences of all will justify the decision of the omniscient and righteous Judge.^(g)

(f) Rom. 2. 12, 16. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

(g) 2 Cor. 5. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. Eccl. 12. 14. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil. Luke 12. 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Matt. 12. 36, 37. But I say unto you, that every idle word, that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 1 Cor. 4. 5. Therefore judge nothing before the

Q. 13. When trial is had, what sentence will the Judge pronounce?

A. The wicked He will doom to everlasting perdition in hell; and the righteous He will reward with everlasting felicity in heaven. The sentence thus passed will be irreversible and eternal, and, consequently, the state of all moral creatures will be fixed forever.^(h)

Q. 14. How should judgment day be viewed?

A. It should be viewed as the most sublime, interesting, solemn, and momentous of all periods of duration; for then time will close; eternity will commence; the Lord Himself will descend from heaven with the mighty shout of the arch-angel; the heavens will roll together as a scroll; the elements will melt with fervent heat; in the twinkling of an eye the nations under ground will start into life; mankind, of all generations, climes, and languages, together with all holy and unholy angels, will be assembled to receive an irrevocable sentence, according to the deeds they have done; Jesus Christ will sit in judgment, and seal the destiny of all moral creatures for eternity; and then will commence the highest glory and felicity of all holy creatures, and

time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. Rev. 20. 12, 13. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened; which is the book of life; and the dead were judged out of those things, which were written in the books, according to their works. And the sea gave up the dead, which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

(h) Matt. 25. 34, 41, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil, and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal.

the deepest shame and wretchedness of all the unholy.

Q. 15. What effect ought the doctrine of the general judgment to have upon all mankind?

A. It should excite them to universal holiness in heart and life. God and their own interest demand it.⁽ⁱ⁾

(i) 2 Pet. 3. 10, 11. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

CHAPTER XXIII.

Future Happiness.

Q. 1. Is there a future state of happiness for the righteous?

A. There is. This truth is taught explicitly in the Bible.^(a)

Q. 2. How long will this state continue?

A. Forever. There will be no end to it.^(b)

Q. 3. Where will the saints reside?

A. In that part of the world of spirits, called heaven, or the third heaven, or heaven of heavens.^(c)

(a) Matt. 25. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Rev. 3. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 14. 13. And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

(b) Matt. 25. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

(c) Matt. 24. 36. But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. 2 Cor. 12. 2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven. 1 Kings 8. 27. But will God indeed dwell on earth? Behold, the heaven, and the heaven of heavens, cannot contain thee.

Q. 4. Is heaven a place, or merely a state?

A. It is a place. It is frequently represented as such in the Scriptures. It is called a paradise, a building of God, mount Zion, a city, a kingdom, a better country, the heavenly Jerusalem. Indeed there must be some place, in which for the glorified body of Christ, and the embodied spirits of the redeemed, after the resurrection, to dwell.^(d)

Q. 5. What is the condition of the saints in heaven?

A. They are free from all temptations of earth and hell; free from all sin and imperfection; are perfectly conformed to God in heart and practice, and are perfectly happy.^(e)

Q. 6. In what does the happiness of heaven consist?

A. It consists not merely in passive enjoyments,

(d) Heb. 12. 22, 23. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Luke 23. 43. - And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise: 2 Cor. 5. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Matt. 25. 34. Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. Heb. 11. 16. But now we desire a better country, that is, an heavenly.

(e) 1 John 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. Rev. 7. 16, 17. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. Ps. 16. 11. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

but mostly in positive activity. The inhabitants of heaven dwell in the immediate presence of the Father, the Son, and the Holy Ghost, and enjoy a glorious and happy communion with them. They love, serve, worship, and glorify God, continually. They study the character, creation, and providence of God; the character and redemption of Christ; and the character and work of the Holy Spirit. They know, love, and serve each other as brethren, with the highest joy, having a common interest and aim.^(f)

Q. 7. Are there different degrees of holiness and happiness among glorified saints?

A. There are. Though all the redeemed in heaven are entirely holy and happy, still they possess different degrees of holiness and happiness, according to their capacity for holiness and happiness.

Q. 8. Will the saints in heaven continue forever to increase in knowledge, holiness, and happiness?

A. They will. A time will come, when they will be as far above what the angels now are, as the angels now are above them. It is to be observed, however, that the angels will also be making continual progress in spiritual attainments, and,

(f) Rev. 7. 15. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. Rev. 22. 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. Rev. 5. 9, 10, 13. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

consequently, the redeemed *will never be any nearer* to them in greatness and glory, than when *they enter* heaven.

Q. 9. How differs the heaven of the Christian from that of the Mahometan?

A. The latter consists in carnal possessions and delights; but the former in spiritual possessions and joys.

Q. 10. What number from among men will be thus happy?

A. They will be innumerable. Many were saved before the flood, many under the Mosaic dispensation, and vastly many more will be saved under the Christian dispensation, especially, if all the inhabitants of the earth, who will live during the Millennium and be greatly multiplied, and who will generally, perhaps all, be holy, are included. It is probable that a far greater number will be saved than are lost.^(g)

Q. 11. How should we be affected at the death of the righteous?

A. We should not sorrow on their account, for death is their gain. But by it we should be excited to live the life of the righteous, that we may die their death, and our last end be like theirs.^(h)

(g) Rev. 7. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

(h) Philip. 1. 21. For to me to live is Christ, and to die is gain. Numb. 23. 10. Let me die the death of the righteous, and let my last end be like his.

CHAPTER XXIV.

Future Misery.

Q. 1. What are the evidences, that there is a future state of misery for the finally impenitent of mankind?

A. 1. The plain and explicit declarations of the Scriptures in relation to this subject, are decisive evidence of the truth of this doctrine. (*)

2. The opposition, made to the instructions of the Prophets, Christ, and the Apostles by the impenitent, to whom they preached, is evidence, that they did teach this doctrine. Their hearers would never have been so bitter to the truths they taught, if they had declared, that all men would be saved.

3. The concern in many for their own future salvation, produced by the preaching of the Gospel,

(a) John 5. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Mark 16. 16. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. Ps. 9. 17. The wicked shall be turned into hell, and all the nations that forget God. Prov. 11. 7. When a wicked man dieth, his expectations shall perish; and the hope of unjust men perisheth. John 3. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Philip. 3. 19. Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. Matt. 25. 30. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. Matt. 7. 13. Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Prov. 1. 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

by Christ and His apostles, *is an evidence, that the doctrine of future punishment was taught by them.*

4. The great solicitude for the salvation of souls, which the Prophets, Christ, and the Apostles manifested, proves beyond a doubt, that they believed in the doctrine of the future misery of the wicked, and that they taught it.

Q. 2. Why does God inflict misery or penal evil upon the wicked in the world to come?

A. He does it because they deserve it, and because the general good requires it. By punishing the wicked, God shows His hatred to sin and love to holiness, maintains the authority of His law and government, vindicates His character as moral Governour, and promotes the general good of the universe.

Q. 3. How long will the future misery of the wicked continue?

A. Eternally. Reason teaches, that God may punish sinners so long as they continue to sin, and there is no reason to suppose, that the finally impenitent will ever cease to sin. Sinners, too, will always deserve to be punished. God may, therefore, justly punish them forever. With respect to the duration of future punishment, mankind are not proper judges, for they know not the full demerit of sin. This God alone can determine; and He speaks of it in the Scriptures in terms of the longest duration, as, "eternal," "everlasting," "forever," "forever and ever." We must therefore renounce the Bible, or believe the doctrine of endless future punishment.^(b)

(b) Matt. 25. 46. And these shall go away into everlasting punishment, but the righteous into life eternal. 2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Rev. 14. 11. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Dan. 12. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting

Q. 4. Is there any evidence, that the *finally* impenitent will be restored or annihilated, in any period in eternity?

A. There is none. The punishment of the future world is not in any sense disciplinary or remedial. It is not so in the case of rebel angels. And we have no evidence from reason or revelation, that it is so in the case of the finally impenitent of the human race. Further, neither reason, nor Scripture give us any assurance, or intimation whatever, that the finally impenitent can expiate their sins by suffering for a limited time. The doctrine of annihilation, or literal destruction of the wicked, is nowhere taught, but is every where by implication, opposed in the Bible. The doctrine then, of restitution, or annihilation, is false, and consequently, not to be embraced, but rejected.^(c)

Q. 5. By what language is the future punishment of the wicked represented in the Sacred Scriptures?

ing life, and some to shame and everlasting contempt. Mark 3. 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Matt. 26. 24. The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. See also reference (e).

(c) Luke 16. 22—26. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Rev. 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy let him be holy still.

A. It is represented by *terms the most awful* and affecting. It is called "death," "worm that never dieth," "bottomless pit," "darkness," "mist of darkness," "blackness of darkness for ever," "lake of fire and brimstone," "fire that never shall be quenched," "suffering the vengeance of eternal fire," "furnace of fire," "fire prepared for the devil and his angels." Though these expressions should be considered metaphorical; yet they convey the idea of the greatest—of extreme pains and torments. The capacities and faculties of the wicked will be much enlarged after death, so that they will be capable of suffering much more misery in the future, than in the present state.

Q. 6. Will there be different degrees of punishment inflicted upon the wicked hereafter?

A. There will. Some will endure more misery than others. Punishment will be according to the number, magnitude, and aggravation of offences.^(d)

Q. 7. Is the future misery of the wicked bodily, or mental, or both?

A. It is both. As the body and soul constitute the person, that sinned in this life, so they both will constitute the person, that will suffer in the life to come, after the separate state closes, though before this time, the soul only will suffer. It is by no means certain, that the body will not be afflicted by material fire. The bodies of the wicked will be immortal and incorruptible, and, therefore, no more liable to decay than spirits. Besides, if they were corruptible, God could preserve them in the fire, as He did the bodies of Shadrach, Meshach, and Abednego. Both the Old and New Testaments expressly declare, and, in many instances, that the wicked will be punished hereafter by fire. These passages of

(d) 2 Cor. 5. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Scripture, though they should be considered figurative in a sense, nevertheless seem to convey the idea of corporal punishment. The ancient Fathers, particularly, Augustine, Cyprian, Chrysostom, and Jerome, maintained the doctrine of future punishment by material fire. Whether we conclude there will be punishment by material fire or not, we must conclude there will be bodily sufferings, because the soul cannot suffer greatly without affecting the body; and the finally impenitent will be completely miserable. But however this may be, bodily distress will not be the principal punishment of the wicked. Mental sufferings will chiefly constitute the misery of the damned. These will arise from various sources, viz. clear convictions of sin, guilt, and ill desert; recollection of the kind admonitions and remonstrances of God, of His ministers and people, and that salvation was once within their reach, but now, by their neglect, is removed at an infinite distance from them, and that they must dwell forever in utter despair; raging desires of ease and pleasure never gratified; association with the devil and his angels, and all wicked and impenitent men, who will torment one another; the knowledge that God overrules their sin and misery for the good of His friends; banishment from the favourable presence of God; a view of the righteous in exquisite happiness; and the sinfulness and malignity of their hearts. These will constitute a hell within them, and lay a foundation for wretchedness without intermission, abatement or end.^(e)

(e) Matt. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. Matt. 13. 30, 40, 41, 42, 49, 50. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his

Q. 8. Is hell a place, or a state merely?

A. It is a place. It is thus represented in the Scriptures. There is the same reason for believing hell to be local, that there is for believing heaven to be local.

angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Rev. 19. 20. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Rev. 20. 10, 14, 15. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 21. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. Rev. 14. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. Matt. 3. 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Mark 9. 43, 44. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where their worm dieth not, and the fire is not quenched. Isa. 33. 14. The sinners in Zion are afraid; fearfulness hath surprized the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Ps. 11. 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. 2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Dan. 12. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Q. 9. Is it dangerous to believe in the doctrine of universal salvation?

A. It is; for, being false, it leads to the neglect of true religion, to ease in impenitence, to encouragement in immorality and sin. Nothing in universalism is calculated to restrain men from vicious conduct, and make them virtuous and happy; whereas the opposite doctrine has directly the contrary effect. The truth of a religious doctrine may be ascertained by the moral tendency it naturally has. If its tendency be good, the doctrine is true; if its tendency be bad, the doctrine is false. But the tendency of the doctrine of universal salvation is bad; the doctrine, therefore, must be false.

Q. 10. Why do any of mankind embrace the doctrine of universal salvation?

A. Not because there is evidence, that it is true, for there is none; but because it permits indulgence in sin with impunity, and because the thought of suffering eternal misery is terrifick and distressing.

Q. 11. Can God be good, though the wicked should be miserable in the future world?

A. He can. God is good though misery exists here. Why then may He not be good, though misery should exist hereafter. Indeed goodness obliges Him to exercise His punitive justice towards the wicked, for this is not only what they deserve, but what the general good of the universe requires.

Q. 12. What would be a legitimate inference from the doctrine of universal salvation in reference to the old world, to Sodom and Gomorrah, and to Judas, from God's treatment of them?

A. The inference would be, that God was a friend to sin, and an enemy to holiness, and for their sins received to heaven the old world by a flood of waters, while Noah, for his righteousness, was doomed to dwell longer in this world of afflictions; that God, for their abominations, took the inhabit-

ants of Sodom and Gomorrah, by a storm of fire and brimstone, to the mansions of everlasting blessedness, while Lot, for his piety, had to lead a longer pilgrimage of sorrow on the plains of Zoar; and that God delivered Judas, for his perfidy in betraying his Lord and Master, by his own act of self-murder, from this evil world, and received him to eternal bliss, while the other apostles, for their faithfulness and devotedness to their Master's cause, were left to spend upon the earth years of toil and sufferings. The same reasoning would apply to Pharaoh and his host, Korah and his company, Ananias and Sapphira, and many similar instances in the present-day. In view of these considerations, we leave it to those, who embrace the doctrine of universal salvation, to determine how God's conduct is to be justified.

Q. 13. How ought those who espouse the cause of universal salvation to be treated?

A. With the greatest kindness—with the most tender concern for their salvation, that if possible they may be led to renounce their error, and embrace the truth as it is in Jesus.

Q. 14. How ought mankind to act in view of the future punishment, which awaits the ungodly?

A. They ought immediately to repent of all their sins, believe in Christ, and give all diligence to prepare for death, judgment, and eternity, and thus secure their everlasting salvation. (†)

(2 Pet. 3. 11—14. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. Luke 21. 33, 34, 36. Heaven

and earth shall pass away, but my words shall *not* pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of man.

CHAPTER XXV.

Means of Grace.

Q. 1. What is meant by the means of grace?

A. Those things of a religious nature, which God has appointed to be used in the instruction, conviction, conversion, and sanctification of mankind.

Q. 2. What are the means of grace?

A. The principal means, are a preached gospel, reading the Holy Scriptures and other religious books, prayer in publick, private, and secret, the sacraments of baptism and the Lord's supper, religious conversation and meditation, self-examination, and religious education.^(a)

(a) 1 Cor. 1. 18, 21, 23, 24. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Eph. 4. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Acts 17. 11. These were more noble, than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. Matt. 7. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 28. 19. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 26. For as often as ye eat this bread, and drink this cup, ye

Q. 3. How do the means of grace have an effect?

A. By instructing and impressing the minds of men. The mind is influenced by the instrumentality of motives. All the Christian graces are put forth in view of truth. Knowledge is absolutely necessary, and antecedent, to love, repentance, faith, and hope. There can be no love to God, without a knowledge of Him;—no repentance for sin, without a knowledge of the law;—no faith in Christ, without a knowledge of Him;—and no Christian hope, without a knowledge of the blessings to be conferred upon Christians. There is an absolutely necessary connexion between knowledge and grace. Holiness cannot exceed our knowledge.—And there can be no conversion or sanctification, without religious impression. The mind will not act till instructed and impressed.—The whole use of means, then, is to present truth before the mind, and also motives to induce the mind to act in view of truth.^(b)

do show the Lord's death till he come. Luke 24.32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Ps. 1. 2. But his delight is in the law of the Lord; and in his law doth he meditate, day and night. 2 Cor. 13. 5. Examine yourselves whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Deut. 6. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(b) Ps. 19. 8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. Heb. 4. 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Jer. 23. 29. Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?

Q. 4. Will the means of *grace*, of *themselves*, ever effect, or ensure the regeneration or sanctification of the soul?

A. They never will. They are to be viewed only as the instrument, used by the Holy Spirit in enlightening the understanding, and influencing the conscience;—in occasioning, but not causing, holy affections of heart. Motives or moral suasion, or the exhibition of divine truth will of itself avail nothing, except as a secondary cause, to the renewing and sanctifying of the heart. There must be the agency of the Holy Ghost to give them efficiency. The saving efficacy of means depends upon God's use of them, and not man's use of them.^(c)

Q. 5. Is the use of the common means of *grace* absolutely necessary, in the nature of things, to prepare men for heaven?

A. It is presumed they are not. God could renew and sanctify the hearts of those whom he saves, without the use of the common means of *grace*, if he pleased. He does this in the salvation of infants, and sometimes, no doubt, he does this in the salvation of those, who experience a change of heart, in the last moments of life. Although they cannot put forth religious exercises, but in view of divine truth, yet God doubtless can, and does, make special communications of divine knowledge to them, in view of which they exercise holy affections. It is optional with Jehovah, to work with, or without means. But God's ordinary method in renewing and sanctifying the soul is by the instrumentality of means. And he will operate by no means except those of his own appointment. Partic-

(c) 1 Cor. 3. 6. I have planted, Apollos watered; but God gave the increase. 1 Peter, 1. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. James 1. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

ular means must be used to obtain particular *ends*, and not the same means in all cases; and the *more* powerful the means are, the greater will be the effect. Therefore, commonly, by Divine constitution or purpose, means become necessary to the renovation and sanctification of the soul. Without the use of them, there will, ordinarily, be no convictions, no conversions, no fruits of the Spirit, no accessions to the Church of Christ; but with the use of them there will, generally, be the ends, in which such means usually issue.

Q. 6. How does this doctrine of means and ends affect the agency and sovereignty of God, and the agency and dependance of man?

A. The connexion of means and ends, however certain, does neither injure, nor destroy the agency or sovereignty of God, nor the agency or dependance of man; but proves and illustrates these doctrines. God acts by the instrumentality of means, and in doing it His agency is as real and sovereign, as though He acted without means. Man acts freely, while he is acted upon by the Holy Spirit, and thus man is really dependant, and still a free agent.^(d)

Q. 7. Are all men, sinners as well as saints, bound to use the means of grace?

A. They are, from the command of God, and the benefit resulting from their use. Saints are sanctified through the truth and the exercises of holy affections. Sinners are usually converted by the instrumentality of means. There is no account in Scripture, that any, who had arrived to years of discretion, were converted until the means of grace had been used with them. There is, therefore, a

(d) 1 Cor. 3. 7. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Philp. 2. 12. 13. Work out your own salvation with fear and trembling; for it is God, which worketh in you both to will and to do of his good pleasure.

much greater hope of the *salvation of those, who attend upon the means of grace, than there is of those who do not.* This hope does not arise from any thing good in the doings of the unregenerate, but from the fact, that they are brought within the influence of means, and into a situation, in which God, commonly, if He ever does, grants His Spirit in renewing and sanctifying the soul. God does not generally extend His grace in the salvation of men, further than the use of the means, which He has appointed. The prospect, therefore, of the salvation of sinners in human view is limited to the use, they make of the means of grace. As means and ends are thus inseparably connected by God, in the economy of salvation, saints and sinners are bound to use the means in order to the obtaining of the ends. And none but the ignorant, enthusiastick, immoral, and wicked, will deny the duty.^(e)

Q. 8. How should the means of grace be used?

A. With sincerity, with a disposition to improve by them, with a deep sense, that the blessing of

(e) Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, which are sanctified. John 17. 17. Sanctify them through thy truth; thy word is truth. Acts 2. 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, What shall we do? Acts 2. 41. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. 2 Cor. 10. 4, 5. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Prov. 8. 33—35. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. Prov. 15. 8. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

Heaven is necessary to give them a good effect, and with holy affections of soul.

Q. 9. When are the means of grace to be used?

A. In this probationary state only, and the present is the best opportunity for using them. There are no means of grace in eternity, or the world of retribution.^(f)

(f) Eccl. 9. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

CHAPTER XXVI.

Worship.

Q. 1. What is meant by Divine worship?

A. The paying unto God that homage or veneration, which is due to His perfect and adorable nature.^(a)

Q. 2. Is worship a moral or positive duty, or both?

A. Worship, considered in itself, is a moral duty, and is, therefore, taught by the light of nature; but the manner and time of worshipping God are in some respects of a positive nature, and as such are taught by the Scriptures only.

Q. 3. What kinds of worship does God require of man?

A. Public, private or family, and secret worship. These kinds of worship are taught by the light of nature and the Scriptures of the Old and New Testaments, and are congenial to the feelings of good people.^(b)

(a) Rev. 4. 9—11. And when those beasts give glory and honour, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

(b) Ps. 84. 4. Blessed are they, that dwell in thy house; they will be still praising thee. Ps. 132. 7. We will go into his tabernacles; we will worship at his footstool. Jer. 10.

Q. 4. When is public worship to be observed?

A. On the Sabbath, and at other times, as circumstances may require and dictate.^(c)

Q. 5. What are the services of public worship?

A. They are reading the Sacred Scriptures, preaching the Gospel, prayer, psalmody, the administration of baptism and the Lord's supper.* These services are always to be performed in a known language. The practice, therefore, of the Greek and Latin Churches, in this respect, is not to be justified, but condemned decidedly.^(d)

Q. 6. Are all people bound to support public worship?

A. They are by the most indispensable obligations. Their happiness and prosperity in time, and

25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Joshua 24. 15. But as for me and my house, we will serve the Lord. Matt. 6. 6. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

(c) Lev. 19. 30. Ye shall keep my sabbath, and reverence my sanctuary; I am the Lord. Joel 1. 14. Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord. Ps. 100. 4. Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him and bless his name.

(d) Acts 15. 21. For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day. Acts 18. 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 1 Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting. Col. 3. 16. Let the word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Acts 2. 41, 42. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.

* Some of these services are not, strictly speaking, to be considered as worship.

their well being in eternity, *require it.* No people were ever virtuous, happy, and successful, who, for any length of time, did not maintain the worship of God. Besides, God has made it the duty of all men to support, by their contributions, the regular ministrations of the Gospel.^(e)

Q. 7. Can persons needlessly absent themselves from the house of God, or publick religious services, without criminality?

A. Certainly not; and they do it at their peril.^(f)

Q. 8. When is family worship to be observed?

A. Morning and evening. This, reason and Revelation teach. In addition, it should be observed, that it is a duty to acknowledge God in a short prayer at the table, before and after refreshments.^(g)

(e) 1 Cor. 9. 11, 14. If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. Matt. 10. 9, 10. Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey. neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat. 1 Tim. 5. 18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward. Gal. 6. 6. Let him, that is taught in the word, communicate unto him that teacheth in all good things. Rom. 15. 27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 2 Cor. 8. 13, 14. For I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their wants, that their abundance also may be a supply for your wants, that there may be equality.

(f) Heb. 10. 25. Not forsaking the assembling of ourselves together, as the manner of some is.

(g) Ps. 92. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night. 1 Tim. 4. 3—5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them, which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer:

Q. 9. What are the services proper to be performed at the time of family worship, morning and evening?

A. Reading the Scriptures, religious instruction, psalmody, and prayer.^(h)

Q. 10. When is secret worship to be observed?

A. Certainly, at least, daily. Perhaps the best time is immediately after rising in the morning, and just before retiring in the evening. Uniformity in this religious exercise is very desirable.

Q. 11. What are the reasons for secret worship?

A. In secret worship, persons can approach God with more freedom, and unbosom themselves to Him more fully, than in any other way. Besides, there are private personal interests between them and God, sins to confess, woes to bewail, and wants to be supplied, which it would be improper to disclose to the world around them. This service is greatly conducive to a devotional state of mind, and to growth in grace.

Q. 12. What is prayer?

A. It is a suppliant religious address, and implies indigence, desire, and expectation in the person offering it.⁽ⁱ⁾

Q. 13. What are the obligations to prayer?

A. The reasonableness of the duty, the personal good derived from the exercise, the efficacy of

(h) Acts 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Deut. 6. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. See Ps. 92. 1, 2, in note (g.) Philip. 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

(i) Luke 18. 13. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

prayer in procuring the *blessings desired, and the command of God*. It is, therefore, great folly and sin, to neglect this important and imperious duty.^(j)

Q. 14. To whom should prayer be offered?

A. To God, the Father, the Son, and the Holy Ghost. Prayer may not be offered to the Virgin Mary, nor to any of the canonized ~~saints~~, nor to angels, nor to any created being whatever, for this would be idolatry; nor may prayer be offered to God, through them as mediators.^(k)

Q. 15. In whose name should prayer be offered?

A. In the name of Christ. He alone is the medium of intercourse with Heaven. Since the fall, there is no way of access to the throne of mercy, but by a Mediator.^(l)

Q. 16. In what manner should God be addressed in prayer?

A. With understanding, solemnity, and reverence, with deep sense of sinfulness and unworthiness, with love, penitence, humility, faith, gratitude, perseverance, and submission to the will of God.^(m)

(j) Luke 11. 9. And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

(k) Luke 11. 2. And he said unto them, when ye pray, say, Our Father which art in heaven, Hallowed be thy name. 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Acts 7. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Col. 2. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rev. 19. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

(l) 1 Tim. 2. 5. For there is one God, and one Mediator between God and men, the man Christ Jesus. Eph. 2. 18. For through him we both have an access by one spirit unto the Father.

(m) Ps. 47. 7. For God is the King of all the earth; sing ye praises with understanding. Heb. 12. 28. Wherefore,

Q. 17. For whom is prayer to be offered?

A. For ourselves, our friends and enemies, for rulers and ruled, ministers and people, Zion and the world, for all who now live, and shall hereafter live, but not for the dead, neither for sinners in hell, nor for saints in heaven, nor for those who have committed the unpardonable sin.⁽ⁿ⁾

Q. 18. For what are prayers to be offered?

A. For those things, which are lawful in themselves, and which tend to advance the glory of God, the welfare of the Church and the world, our own good and the good of others.

Q. 19. In what do the devotional services of heaven differ from those of earth?

we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Luke 18. 13. God be merciful to me a sinner. John 4. 24. God is a spirit, and they that worship him, must worship him in spirit and in truth. Heb. 11. 6. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Luke 22. 42. Saying, Father if thou be willing, remove this cup from me; nevertheless, not my will but thine, be done.

(n) 1 Tim. 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Matt. 5. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Ps. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee. Rev. 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 1 John 5. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it.

A. They differ in these respects, the devotional services of heaven are perfectly pure and holy, and consist of praise and thanksgiving.

Q. 20. May the habitual neglect of prayer consist with the Christian character?

A. It is difficult to conceive, that it may. Prayer has been justly denominated the breath of the Christian.(°)

(°) Acts 9. 11. And the Lord said unto him, Arise and go into the street, which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for behold he prayeth.

CHAPTER XXVII.

Sabbath.

Q. 1. What is meant by the Sabbath?

A. A day of rest from secular pursuits and worldly pleasures, in devotement to holy services.

Q. 2. Is the Sabbath a moral or positive institution?

A. In a sense it is both. The separation of a portion of time to the worship of God is dictated by the light of nature, and therefore of moral obligation. But the quantity of time, as well as the particular time to be separated to the worship of God, is known only by Divine revelation, and is therefore of positive obligation.

Q. 3. What portion of time has God consecrated to be kept holy?

A. A seventh part—one day in seven.^(a)

Q. 4. Why should the Sabbath be observed as a holy day?

A. Because it furnishes an opportunity for rest, serious reading and meditation, the religious education of children, Christian intercourse, and public social worship;—because the reason and fitness of things require it;—and because God has established

(a) Ex. 20. 8—10. Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

it to be perpetually kept, as sacred to His service.^(b)

Q. 5. When was the Sabbath at first instituted?

A. Immediately upon the close of the creation.

Q. 6. What is the evidence of this?

A. The fact, that the Scriptures represent it as then instituted; the design of the institution, which is the commemoration of the Divine perfections, in the work of creation, and the preparation of man for the kingdom of heaven; and also the fact that time was then, and onward, distinguished by weeks of seven days.^(c)

Q. 7. Was the command to keep the Sabbath, renewed to the children of Israel?

A. It was, when God gave to them from Mount Sinai the ten commandments.^(d)

Q. 8. Is the sabbatical institution in force under the Christian dispensation?

A. It is. As evidence of this, we have, in addition to the fourth commandment of the decalogue, which is perpetually binding upon all men, wheresoever it is made known, the practice of the Apostles of Him, who was Lord of the Sabbath, and the practice of the primitive Christians. The Sabbath, then, is a standing ordinance, and is, consequently, not abolished under the Christian dispensation; but continues in full force.

Q. 9. Which day of the week was the Jewish Sabbath?

(b) Ex. 20. 8. Remember the sabbath day to keep it holy.

(c) Gen. 2.3. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made. Ex. 20. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it. *A week was a well known period of time in the days of Jacob and Laban. Noah observed periods of seven days.*

(d) Ex. 20. 8. Remember the sabbath to keep it holy.

A. It was the seventh day of the week.*

Q. 10. How long did the Jewish Sabbath continue?

A. Till Christ's resurrection from the dead. When Christ came and broke down the middle wall of partition between Jews and Gentiles, and restored all things to their primitive state, the Jewish Sabbath, which was typical of the rest, which He procured for His Church, was altered to the first day of the week. The Jewish Sabbath was abolished, when the Mosaick dispensation ceased, and the things typified by it took place.

Q. 11. What is the evidence that the first day of the week is to be kept as the Sabbath, under the Christian dispensation.

A. The fact, that Christ arose from the dead on this day; and the fact, that the Apostles and prim-

* It is the opinion of some, that the Paradisaical sabbath, was the first day of the week. It is argued, that this sabbath ~~was~~ the seventh day from the beginning of creation, and the first after Adam's creation, and that Adam would naturally reckon time from the first day he began to exist, and that, therefore, the original sabbath was the first day of the week.—That this is a fact, Messrs. Bedford and Kennedy, two sacred chronologers of eminence, have attempted to demonstrate by astronomical calculations.—That the Sunday of the Heathen, which was the original sabbath, was the first day of the week, and is so still in the East, the learned Mr. Selden has endeavored to prove in his *Jus. Nat. and Gent. Lib. III. Chap. 22.* — It is also the opinion of some, that the Paradisaical sabbath was altered to the Jewish sabbath, that God might distinguish His people. (the Jews,) from the Gentiles, who had become idolatrous, and who paid their homage on this day, not to the Father of lights, but to the sun, the brightest luminary of heaven, (hence the day came to be called Sunday,) and that His people might commemorate their deliverance from Egyptian bondage. That the Paradisaical sabbath, which was on the first day of the week, was altered to the Jewish sabbath, which was on the seventh day of the week, it is argued, that the former is represented in the Scriptures as different from the latter; that the latter, (the Jewish sabbath) as such, was designed to commemorate the deliverance of the children of Israel from the servitude of Egypt; that the Sunday of the Heathen, which was the original sabbath, is the first day of the week; that the Jews did anciently, and do now, keep as their sabbath the seventh day of the week; and that the Jewish sabbath was established as a sign between God and His people Israel. The Paradisaical sabbath, being common to all mankind, could not be a distinguishing sign to the Jews in particular. The passages of Scripture, adduced in favour of the above sentiments, are the following, viz. *Ex. 20. 11. Ex. 16. 23, 25, 26, 29, 30. Deut. 5. 12, 15. Ex. 31. 13, 16. Ezek. 20. 10—12.*

itive Christians observed the first day of the week as the Sabbath. But this they would not have done, had it not met the approbation of the Lord of the Sabbath; and His will is a law, and, consequently, their example has all the force, which can be attached to a precept or command.^(e) *

Q. 12. When does the Sabbath begin?

A. Some are of the opinion, that it begins at evening, some, at midnight, some, at morning, and some, that it cannot be determined, when it does

(e) *The first day of the week is called the Lord's day, in distinction from all other days, because it is designed to commemorate the resurrection of Christ. Rev. 1. 10. I was in the Spirit on the Lord's day. Mark 2. 28. Therefore the Son of man is Lord also of the Sabbath. On this day the Lord's Supper was administered, and the word of God was preached. Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. It was the day of charitable collections. 1 Cor. 16. 2. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Christ appeared to His disciples on this day and blessed them. John 20. 1, 19, 26. The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. A change in the day of the sabbath seems to be intimated in the words of the apostle to the Hebrews. Heb. 4. 8—10. For if Jesus (Joshua) had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

* It is to be remembered, that the fourth commandment specifies no particular day to be kept as the sabbath, only one in seven. The purport of the command is, six days may be employed in labour, and the seventh, or one in seven is to be observed as a day of sacred rest. Elsewhere we are to look for the specification of the day of the sabbath.

begin. All, however, agree in the opinion, *that a seventh portion of time ought to be kept holy.**

Q. 13. How should the Sabbath be kept?

A. It should be kept in a holy manner. We should prepare for it when approaching, and com-

* It is reasonable to conclude, that if God has consecrated a day to be kept holy, He has pointed out the time of beginning it. Most assuredly the God of order, who sees all things from the beginning to the end, would not leave the time of beginning the sabbath to the arbitrary will of man. For, if this were the case, complete disorder and confusion would ensue.—The argument that the sabbath begins in the morning is, the supposition, that Christ arose from the dead at this time. As the day is designed to commemorate this event, so, it is said, the day should commence at the time the event took place. But that Christ arose from the dead in the morning is mere supposition. When Mary Magdalene, and the other Mary went to the sepulchre, Christ was not there. But how long He had been risen, the Scriptures do not inform us, neither can any person inform us. He might, for aught we know, have been risen one, two, or six hours before. So that the time of the resurrection of Christ can be no guide, in regard to the beginning of the sabbath.—The argument for beginning the sabbath at midnight is, that civil days begin at this time. But this is no argument at all. Civil days are merely human appointments, and may be made longer or shorter, and may commence at one time or another, as the dominant authority shall say. Besides, it is not in the power of all the potentates on earth, nor all the men in the universe to make time holy, or say when holy time shall commence.—The following are the evidences that the sabbath commences at evening. The sabbath originally began at evening. Gen. 1. 5. "And the evening and morning were the first day." The evening and morning, or the preceding darkness and the succeeding light were, or constituted, the second, third, fourth, fifth, and sixth day. It must have been so in regard to the seventh—the sabbath, else there was a portion of time that belonged to no day.—The sabbath under the Jewish dispensation began at evening. Neh. 13. 19. "And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded, that the gates should be shut, and charged that they should not be opened till after the sabbath; and some of my servants sat I at the gates, that there should no burden be brought in on the sabbath day. Lev. 23. 32. From even unto even shall ye celebrate your sabbaths." By sabbaths in this last passage is intended the yearly days of atonement. But it is reasonable to conclude, that these commenced at the same time their weekly sabbaths did. While the Saviour was on the earth, the Jews did actually begin and end their weekly sabbaths at evening, and this is their practice in the present day. And the Apostles would of course begin the Christian sabbath at evening, unless commanded otherwise. It then follows, that they did begin it at this time. And the learned Dr. Macknight says, that it was the practice of the ancient Christians to begin their sabbath on the evening of Saturday.—In addition, the rising and setting of the sun is the natural division of days seen and known by all people, and God would be likely to fix upon one of these as a dividing line.—Further, to begin the sabbath at sunset would be very impressive, and much more suitable, than to begin and end the day when all the world is asleep.

mence it with prayer. *On it we should avoid servile labour, all works of vanity, pride, and luxury, all slothfulness and stupidity, travelling on journeys, visiting from house to house, strolling the fields, walking the streets, conversation upon worldly concerns, reading irreligious books, or even books on ordinary subjects. Keeping the Sabbath holy implies, also, that the day be spent in public, private, and secret devotion, or religious exercises generally.*^(g)

Q. 14. May not works of necessity and mercy be performed on the Sabbath?

A. They may, if they cannot be properly deferred, such as healing the sick, administering to the relief of the distressed, and other works of mercy and necessity.^(h)

(g) Ex. 20. 8—11. Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it. Jer. 17. 21, 22. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. Neh. 13. 15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. Isa. 58. 13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.

(h) Mark 2. 27. And he said unto them, The sabbath was made for man, and not man for the sabbath. Luke 13. 15,

Q. 15. By what name ought the *Christian Sabbath* to be called?

A. It is appropriately called the Lord's day, or the First day of the week. It may also with great propriety be called Sabbath, but not Sunday.

Q. 16. Is the Sabbath an important institution?

A. It is; for it has been of more utility in preserving the knowledge and worship of God, and hereby promoting the temporal and spiritual happiness of man than all other institutions.

Q. 17. Should the Sabbath be highly prized?

A. It should; for with it is connected our prosperity as individuals and as a nation, and the happiness of the present and future generations. Consequently every exertion should be made to prevent its violation.

16. The Lord then answered him, and said, 'Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day?'

CHAPTER XXVIII.

Church.

Q. 1. How is the Church of God to be regarded in its distinctive character?

A. It is to be regarded as catholic or particular, visible or invisible, militant or triumphant.

Q. 2. What is meant by the catholic Church?

A. It has a two-fold sense. It means, either all the professed friends of Christ, who dwell on the earth, that have entered into covenant with God and His people; or all those, who shall finally be sanctified and saved.^(a)

Q. 3. What is meant by a particular Church?

A. By it is meant a body of professing Christians, who, embracing the great and essential truths of Christianity, and living in some good measure agreeably to them, covenant to walk together according to the laws, institutions, and ordinances of Christ. Such were the Churches at Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica.^(b)

(a) Eph. 1. 10, 22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

(b) Rev. 2. 7. He that hath an ear, let him hear what the Spirit saith unto the churches.

Q. 4. What is intended by the *Church visible*?

A. By it is intended all those, who have, openly and freely, professed the religion of the Bible, and entered into covenant with God and His people, according to divine prescriptions.^(c)

Q. 5. What is meant by the *Church invisible*?

A. By it is meant all those, who have really experienced religion, or who love the Lord Jesus Christ in sincerity and truth, whether they belong to the visible Church or not.^(d)

Q. 6. What is to be understood by the *Church militant*?

A. By it is to be understood all true Christians upon the earth, who, while here in probation, are conflicting with self, sin, Satan, and the world.^(e)

Q. 7. What is meant by the *Church triumphant*?

A. By it is meant all true Christians, who are in a glorified state, or are confirmed in holiness and happiness in heaven.^(f)

Q. 8. What particular act constitutes, or embodies a Church particular?

(c) 1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.

(d) 2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 1 Cor. 12. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(e) 1 Tim. 6. 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. Rev. 21. 7. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

(f) Rev. 5. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain; and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

A. The act of covenanting. *Every body of persons must have some bond of union; some covenant, some incorporating act.*

Q. 9. When did the Church have its origin?

A. Soon after the apostacy of man. It is generally supposed, that Adam and Eve repented and believed in the promised Seed. Abel it is certain was a believer.^(g)

Q. 10. What qualifies for Church membership?

A. Experimental piety or vital godliness; repentance and faith.^(h)

Q. 11. Are all who profess religion possessed of this qualification?

A. They are not. Some are hypocritical professors. No Church on earth probably is entirely pure.⁽ⁱ⁾

Q. 12. What is the design of the institution of the Church on earth?

A. The maintenance and diffusion of the truths of religion, the support of Gospel ordinances, the

(g) Gen. 3. 31. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them. *It is supposed by some that these were skins of beasts slain and offered in sacrifice, and that this circumstance is indicative of the faith of our first parents in the great atoning sacrifice Christ, of whom these were a type.* Heb. 11. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

(h) Acts 8. 37. And Philip said, If thou believest with all thine heart, thou mayest. Acts 2. 41. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls.

(i) Matt. 13. 47. Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. Matt. 7. 21, 22, 23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven. Many will say to me in that day, Lord, Lord, Have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

promotion of holiness and happiness *among mankind*, and the edification of the people of God.(j)

Q. 13. What are the special ordinances of the Church?

A. Baptism and the Lord's supper.(k)

Q. 14. What is the destination of the Church militant?

A. Its destination is to increase until it shall fill the earth, and to continue to the end of the world.(l)

(j) Eph. 4. 11—13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 5. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(k) Matt. 28. 19. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 24, 25. And when he had given thanks, he break it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

(l) Isa. 2. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Matt. 16. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

CHAPTER XXIX.

Baptism.

Q. 1. What is Christian baptism?

A. It is a special or positive ordinance of Christ, and consists in the application of water to a person into the name, that is, the authority, faith, profession and obedience of the Father, and of the Son, and of the Holy Ghost.^(a)

Q. 2. When was this sacrament instituted?

A. After Christ's resurrection from the dead, and just before His ascension into heaven. And it is a publick and formal abrogation of the Mosaic economy, and an authoritative establishment of the Christian dispensation. It marks a new era in the history of the Church?^(b)

Q. 3. What is signified by baptism?

A. It represents the necessity of the sprinkling or washing of the soul from sin and pollution by the Holy Spirit, in his purifying and cleansing influences. It is an outward and visible sign of an inward and spiritual grace. It is not regeneration, but the symbol of it. It is also a seal of the covenant of grace, both on the part of God, and of him who is baptized, and of the parents, who offer their children in baptism. It is an initiatory ordinance, an appointed prerequisite of admission into the

(a) Matt. 28. 19. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

(b) See reference (a).

visible Church. And it is a solemn dedication to God, the Father, the Son, and the Holy Ghost.^(c)

Q. 4. By whom should baptism be administered?

A. By a Minister of the Gospel—one who has been properly baptized and inducted into the ministerial office. He administers the ordinance in his official capacity.

Q. 5. Who are the proper subjects of baptism?

A. All who profess their faith in Christ, and obedience to Him, and the children of such as are members of the visible Church, if in a state of minority, or so many of them as are.

Q. 6. What is the evidence, that believers are proper subjects of baptism?

A. The fact, that the Scriptures require of adults, or those who can believe, faith in order to baptism, and that such as did believe, were baptized. This was the case with the three thousand, converted on the day of Pentecost, with the Eunuch, the Jailor, Lydia, and the people of Samaria. This argument, which proves that adults, who can believe, must believe in order, that they may be baptized, does not prove, that infants, who cannot, and do not believe, are not proper subjects of baptism. If it does, then the same mode of reasoning will prove, that all infants are lost. For it is expressly said in Scripture, that he that believeth not shall be damned. But infants cannot believe; therefore, upon this reasoning, they must all perish. But this none will say. The truth is, that when the Scriptures speak of faith as necessary to baptism or salvation, they refer solely to adults, those who are capable of believing. They have not the least respect to infants who cannot believe. The fact, then, that faith is

(c) Titus 3. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. Acts 1. 5. For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence.

necessary in adults, in order to qualify them for baptism, is no argument for, or against, the baptism of infants.^(c)

Q. 7. What is the evidence, that the children of believers in covenant are proper subjects of baptism?

A. Here let it be observed, that in Scripture there is no command not to baptize infants, and no evidence, that infants should not be baptized.—The baptism of the children of believers in covenant, may be argued,

1. From the covenant God made with Abraham. This was the covenant of grace, and it extended not only to Abraham, and his children, and his household, but to all his posterity, especially his children by faith, for an everlasting covenant. The seal of this covenant, under the Jewish dispensation, was circumcision, and was affixed to males only of the Jews and proselyted Gentiles. The seal of the covenant, under the Christian dispensation, is baptism, and is to be applied to both males and females, for they are all one in Christ Jesus. The children of believers, under the Jewish dispensation, received the seal of the covenant, which was

(c) Ps. 50. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Acts 2. 41. Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls. Acts 8. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 16. 31, 33. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway. Acts 16. 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. Acts 8. 12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.

circumcision. So the children of believers, under the Christian dispensation, should receive the seal of the covenant, which is baptism. This is a token of their covenant relation. The Christian Church is a continuation of the Jewish church. Consequently, baptism comes in the place of circumcision, and they both agree in design. The covenant remains the same, though the seal of it is altered.^(d)

(d) Gen. 17. 7, 9, 10, 11, 12. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. Gen. 17. 26, 27. In the self-same day was Abraham circumcised, and Ishmael his son, and all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. Gen. 21. 4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. Rom. 15. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Gal. 3. 17, 7, 29. And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Know ye therefore, that they which are of faith the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Rom. 4. 11, 16. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Acts 2. 38, 39. Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and

2. Another argument for the baptism of the children of believers is derived from the conduct of Christ towards them, and His declaration concerning them. He approved of their being brought to Him for His blessing, when forbidden by His disciples. He spoke of them with the tenderest affection, took them in His arms and blessed them, and declared that of such was His kingdom, either in its state of grace on earth, or in its state of glory in heaven. Surely, then, they are within the pale of the covenant, and consequently, have a right to the privileges of the covenant, and to baptism the seal of the covenant.^(e)

3. The next argument for the baptism of children is the fact, that the Apostles baptized households. Their practice should be considered a rule for us on this subject. The households of the Jailer, Lydia, and Stephanas, were baptized, and on the faith of these persons.^(f)

to all that are afar off, even as many as the Lord our God shall call. Rom. 11. 16—20. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off that I might be grafted in. Well because of unbelief they were broken off, and thou standest by faith. Eph. 3. 6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. Jer. 30. 20. Their children shall also be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 1 Cor. * 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now they are holy.

(e) Luke 18. 15, 16. And they brought unto him also infants, that he would touch them, but when his disciples saw it, they rebuked them. But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not; for of such is the kingdom of God.

(f) Acts 16. 33. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all

4. The practice of the baptism of infants from the days of the Apostles to the present time, is an argument in favour of infant baptism. It appears from the writings of the pious, learned, and accurate Dr. Wall, that infant baptism was not even denied by any for *eleven hundred years* after Christ. The denial of infant baptism, therefore, is somewhat a late thing, and wholly unwarranted by Scripture.*

5. Another argument for infant baptism is derived from the consequences of a denial of it. There is not the *least ground* for pretending to a regular succession of adult baptisms from the days of Christ to the present time, that is, the baptisms of adults by persons, who had been baptized when adults. And as none are qualified to administer baptism, but such as have been properly baptized, so by nullifying infant baptism, all baptism is nullified. Consequently, on this principle, none are now baptized, and none can be baptized till a new dispensation from heaven.†—May it not be fairly and fully

his, straightway. Acts 16. 15. And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. 1 Cor. 1. 16. And I baptised also the household of Stephanas.

* "*For the first four hundred years*" (after Christ) says Dr. Wall in his *History of Infant Baptism*, "there appears only one man, Tertullian, that advised the delay of infant baptism, in some cases; and one Gregory, who did perhaps practise such delay, in the case of his own children; but no society, so thinking or so practising, nor one man so saying that it was unlawful to baptize infants. In the next *seven hundred years*, there is not so much as one man to be found, that either spoke or practised such delay, but all the contrary. And when about ~~the~~ *the year eleven hundred and thirty*, one sect among the Waldenses declared against the baptizing of infants as being incapable of salvation, the main body of that people rejected their opinion. And the sect that still held to it, quickly dwindled away and disappeared. And there was nothing more heard of holding that tenet, till the year *fifteen hundred and twenty two*."

† The Rev. Roger Williams, who was the founder of the first Baptist church in Providence, R. I. in the year 1639, which was the first Baptist church established in this country, came to *this same just conclusion*. Secretary Morton, in his *Memorial of New England*, published in 1669, says, "They (Mr. Williams and others, who first settled Providence,) had not been long there together, but from rigid separation, they fell to

concluded from the above arguments, *that the infants of believers in covenant, are proper subjects of baptism.*

Q. 8. What good will it do children to baptize them?

A. It will do them as much good to baptize them under the gospel, as it did to circumcise them under the law. It will do children as much good to baptize them, as it does adults. In either case the duty does not follow from the good which results, but from the command of God. Children ought, therefore, to be baptized; and no parents can neglect this duty without incurring the displeasure of Heaven. The baptism of a child is the duty and act of the Parents, and not of the child. To ask the question, therefore, what good can it do to baptize children, is to reply against God. When He commands, men should obey. The baptism of children binds them with peculiar obligations to obey the gospel, as circumcision bound the circumcised to keep the whole law. Besides, God is pleased to bless his own ordinances. This we see peculiarly illustrated in the revivals of religion in the present day. A very great portion of those who have experienced religion, were dedicated to God in infancy or childhood. Here then is the good, which results from infant baptism.

Q. 9. Do parents, in dedicating their children to God in baptism, incur any special obligations?

anabaptistry, renouncing the baptism, which they had received in their infancy, and taking up another baptism, and so began a church in that way; but Mr. Williams stopped not there long, for after some time, he told the people that followed him, and joined with him in a new baptism, that he was out of the way himself, and had misled them, for he did not find that there was any upon earth that could administer baptism, and therefore their last baptism was a nullity, as well as their first; and therefore they must lay down all, and wait for the coming of new Apostles."——When the church was formed, Mr. Ezekiel Holyman re-baptized Mr. Williams, and then Mr. Williams re-baptized him and ten others. See Governour Winthrop's Journal, and Rev. Mr. Backus' Church History of New England.

A. They do. They solemnly promise, in the presence of God, angels, and men, sealing the engagement with the seal of God's covenant, that they will bring up their children in the nurture and admonition of the Lord, and that they will cultivate solicitude for their salvation, teach them to read the Bible, explain to them its doctrines and duties, pray with and for them, and strive by every means in their power to bring them to a knowledge of Christ, which is eternal life.

Q. 10. What is the proper mode of baptism?

A. There is no particular mode specified in the Scriptures, as immersion, plunging, dipping, or sprinkling. The command is to baptize, not designating the mode. The Greek word, Anglicised, or translated into English, baptize, in the New Testament, signifies to wet with water partially, as well as totally, and by sprinkling, as well as by immersion. The words immerse and immersion are not to be found in the Bible. The word plunge is used but once in the Scriptures, and then has no reference to the ordinance of baptism. The words dip, dipped, dippeth, and dipt are used in the Bible twenty-one times, but have not the least relation to the ordinance of baptism. The words sprinkle, sprinkled, and sprinkling, are used six times in the Old and New Testaments in reference to spiritual baptism, which is represented by water baptism. The mode, therefore, is not essential, or, if it is essential, it would seem that sprinkling is the proper mode. Sprinkling, pouring, and plunging are each of them, it is presumed, valid, and may be practised, and probably were practised in the days of primitive Christianity.^(g)

(g) Isa. 52. 15. So shall he sprinkle many nations. Ezek. 36. 25. Then will I sprinkle clean water upon you, and ye shall be clean. Heb. 9. 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall

Q. 11. Was the baptism of *John, Christian baptism?*

A. Certainly not. John did not baptize into the name of the Father, and of the Son, and of the Holy Ghost; but he baptized unto repentance. John baptized Christ as an induction into the Priestly office. He could not baptize Him in the name of the Trinity, for He was one of the Trinity, nor unto repentance, for He had no sins, of which to repent. But he baptized Him as a Priest; hence He was not baptized till He was thirty years of age. All the Priests under the law were baptized and thus inducted into office at this time of life. John was the last prophet under the law. He was the Forerunner of Christ. The gospel Church was not established, till after the resurrection of Christ. John's baptism is not, therefore, gospel baptism, and the baptism of Christ is no example for us. This is the opinion of the Rev. Dr. Hall, the most learned Baptist, probably, in the world.^(h)

the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb. 10. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. 12. 24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. 1 Peter 1. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

(h) Acts 19. 2, 3. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Mark 1. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. Matt. 3. 14, 15. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. Matt. 3. 1, 2. In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. See Ex. 29. 4. and 30. 19. and Num. 4.

Q. 12. Do the phrases, in the *English translation* of the New Testament, "went down into the water," and "went up out the water," prove any thing in regard to the mode of baptism?

A. They do not. The prepositions in Greek translated "into" and "out of" are much more frequently translated in the New Testament, "to" and "from," as every one, acquainted with the original language, must know. No evidence, therefore, for immersion is to be derived from this circumstance of English phraseology; for these phrases would be better rendered "went down to the water," and "went up from the water." And no doubt the Translators of the New Testament viewed this subject in much the same light, as they all practised infant baptism and sprinkling. Besides, if going into the water was baptism, then Philip was baptized as well as the Eunuch, and John as well as Christ.

Q. 13. What is meant by the phrase "buried with Christ by baptism into death," found in the sixth chapter of the epistle to the Romans?

A. It is similar in meaning to "planted together in the likeness of his death," and "crucified with him," phrases used in the same chapter. They are figurative expressions, and mean that believers are, or should be, dead to sin, and all carnal affections, pursuits, and expectations—as much so as one, buried, planted, or crucified, would be to the affairs of this life. The apostle alludes to the effects of baptism by the Holy Ghost, which are spiritual regeneration; but has not the least reference to the mode of the external ordinance. Indeed, there is not the least resemblance between the death of Christ and baptism by immersion. Had Christ died by being drowned, there might have been a likeness to his death in the mode of baptism by immersion; but as Christ died on the cross there can be none.

Q. 14. What is the first instance of *Christian* baptism, recorded in the Sacred Scriptures?

A. The baptism of the three thousand, who were converted by Peter's preaching on the day of Pentecost.⁽ⁱ⁾

Q. 15. In what mode were they baptized?

A. By sprinkling or affusion, it is altogether probable. They were in the city of Jerusalem, which stands on a hill, near which there is no pond, nor river, nor sea. It is not to be supposed, that they had a change of raiment, for when they came to hear Peter preach, it is not likely that they thought of their own conversion. How then could they be properly prepared for immersion! Besides, it would be impossible to baptize them by immersion in one day.

Q. 16. How was the apostle Paul baptized?

A. He must have been baptized by sprinkling, or affusion; for it would seem, that he was baptized in the house of one Judas in the city of Damascus.^(j)

Q. 17. How was the Jailor and his family baptized?

A. Without doubt by sprinkling; for they were baptized at midnight, and nothing is said of their departing from the house.^(k)

Q. 18. Is there any other evidence, that sprinkling or affusion is a proper mode of baptism?

A. There are a number of circumstances in favour of it. Baptism, as it is an act of public wor-

(i) Acts 2. 41. Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls.

(j) Acts 9. 11. and 22. 16. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas, for one called Saul of Tarsus; for behold he prayeth.—And now, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord.

(k) Acts 16. 33. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway.

ship, it would seem, ought to be performed in the house of God. Besides, we never read in the Bible of persons going away from the place of worship to attend upon the ordinance of baptism. On the contrary, it is represented as taking place where they are. Further, in the Scriptures it is never said, that any are baptized in water, but with water. Again, baptism by immersion cannot always be performed with decency, modesty, and propriety, and in some countries cannot be performed for a great portion of the year by reason of the water's being frozen over, and, in some cases, cannot be performed at all on account of the sickness or feeble health of the persons to be baptized. But baptism by sprinkling or affusion may always take place with decency, modesty, and propriety, and in every climate, in every season of the year, and in every state of health. May it not, therefore, be concluded from these considerations, that the great Head of the Church, knowing these circumstances, would never have appointed baptism by immersion, especially in all cases.

Q. 19. Ought baptism to be repeated?

A. Certainly not. There is no command, example, or permission of it in Scripture. The meaning of the ordinance forbids it. The repetition of baptism would imply, that the blood of Christ, once applied to the soul, was not sufficient unto salvation. This consideration would be highly derogatory to the character of the Redeemer. As circumcision was not to be administered more than once to the same person; so neither is baptism. In the baptism of an infant, there is the application of water in the name of the Trinity, as well as in the baptism of an adult. If the baptism of an infant is not valid, it is because the subject of it did not possess faith. If the want of faith will nullify infant baptism, the want of faith will also nullify adult baptism. But adults may be hypocritical in their profession. This,

therefore, would nullify *their baptism*. If they should ever after experience religion, they ought to be baptized again. On this principle, baptism might be performed again and again, and there be no end to baptizing. Re-baptization, therefore, whether of one baptized in infancy or adult age, is highly improper, and wholly unwarranted by Scripture.

Q. 20. Ought a difference of opinion respecting the mode and subjects of baptism to prevent the free communion of Churches, and the members of Churches, of our common Lord and Master, Jesus Christ?

A. Certainly not; for it is contrary to reason, Christian feeling, and the Word of God.⁽¹⁾

(1) 1 Cor. 10. 17. For we being many are one bread, and one body, for we are all partakers of that one bread. 1 Cor. 12. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

CHAPTER XXX.

Lord's Supper.

Q. 1. What is to be understood by the Lord's Supper?

A. That holy ordinance, in which the sufferings and death of Christ are commemorated.

Q. 2. By whom, and when, was this ordinance instituted?

A. By Jesus Christ, on that memorable night in which He was betrayed.^(a)

Q. 3. What are the elements used in this institution?

A. Bread and wine.^(b)

Q. 4. What do these represent?

A. The bread broken, and the wine poured out, represent Christ's body broken, and His blood shed, when He died on the cross for the sins of men.^(c)

Q. 5. Are the bread and wine in the Lord's Supper to be viewed as the real body and blood of Christ?

(a) 1 Cor. 11. 23—25. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night, in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me.

(b) See reference (a)

(c) See reference (a)

A. They are not, but *only symbols of them*. The doctrine of transubstantiation, or that the bread and wine are literally converted into the body and blood of the Redeemer, is one of the grossest absurdities ever imbibed and propagated. To suppose, that Christ's identical human body is present in ten thousand places at once, is the height of superstition.

Q. 6. What are some of the names given to this Christian ordinance?

A. It is called the Lord's Supper, the Sacrament, the Communion, the Breaking of bread, the Eucharist.

Q. 7. Why is it called by these names?

A. It is called the Lord's Supper, because it was instituted by Him, and is to be celebrated in remembrance of Him, and is an important and rich repast for the soul. It is called the Sacrament, which means an oath, because in it Christians swear allegiance to Christ, their rightful Lord and Sovereign. It is called the Communion, because it is a sacred sign of the spiritual fellowship of believers with one another and with Christ. It is called the Breaking of bread, because the bread is broken to represent the body of Christ, broken on the cross. It is called the Eucharist, because Christ, when he instituted the ordinance, gave thanks, and Christians, when they partake of it, in grateful remembrance of the Saviour's death, give thanks also.

Q. 8. What are the nature and design of the Lord's Supper?

A. It is of the nature of a commemorating, communicating, and covenanting ordinance. It is a bond of union between Christians, a badge or mark of discipleship to Christ. It is a seal of the covenant of grace, both on the part of Christ and His people. It is a permanent ordinance—it will continue till Christ's second appearance—till he comes to judgment.—The special design of this institution is to

preserve a grateful and affectionate remembrance of the blessed Saviour. It is a memorial of *His* death. It also expresses the guilt and wretchedness of man, and the grace of God in his salvation.^(d)

Q. 9. What are the obligations to observe the institution of the Lord's Supper?

A. Gratitude, personal benefit, the honour and command of Christ, and the practice of the Apostles and primitive Christians. All persons are thus bound to partake of the sacrament of the Supper. This is their imperious duty, and their high privilege.^(e)

Q. 10. To whom is the sacrament of the Lord's Supper to be administered?

A. Not to the grossly ignorant, the idiot, the openly ungodly, or the impenitent; but to all such as have, in the view of charity, experienced religion, having covenanted with God and His people. This ordinance is designed for visible Christians only, females as well as males, in regular church standing, and is, therefore, to be viewed not as a converting ordinance, though in some individual cases, it may prove to be such, but as instituted for the edification of Christians.^(f)

(d) 1 Cor. 11. 25, 26. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 10. 16, 17. The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.

(e) Ps. 116. 12, 13. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. Luke 22. 19. This do in remembrance of me. Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.

(f) Ex. 12. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his

Q. 11. What evidence *ought a person to possess to himself, which will warrant him to profess religion, and to come to the table of the Lord?*

A. Preponderating evidence, that he is a Christian—more evidence for, than against, himself, that he has been renewed by the Spirit of God. Assurance of hope is not to be waited for. The degrees of evidence in different Christians vary much.

Q. 12. In what manner should the Lord's Supper be received?

A. With penitence, faith, humility, gratitude, hope, joy, brotherly love, and a forgiving spirit.

Q. 13. What is required of communicants, that they may worthily partake of the Lord's Supper?

A. That they examine themselves, and endeavour to have their Christian graces in lively exercise. It is proper, that there should be suitable meditations not only before partaking of the Supper, but at, and after, the time of partaking of it. (*)

males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person, shall eat thereof. Isa. 44. 5. One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Matt. 10. 32, 33. Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever, shall deny me before men, him will I also deny before my Father which is in heaven. 2 Cor. 6. 14, 15, 16. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Ps. 50. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth. Prov. 15. 8. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

(g) 1 Cor. 10. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's

Q. 14. Have the Churches, generally, adopted any method for the purpose of assisting Christians in the discharge of this important duty?

A. They have. A Lecture preparatory to the partaking of the Sacrament is established. This appointment is wise, judicious, and according to the spirit of the Scriptures. And it ought, if possible, always to be attended by Church members. To neglect it, ordinarily, argues a disrelish for this important duty, and is an evidence against one's piety.

Q. 15. What is meant by eating and drinking unworthily?

A. It means, either the not possessing right views of the person, character, and offices of Christ, or of the nature and design of the Lord's Supper; or else the not possessing right feelings towards sin, the Saviour, or this Christian duty and privilege.

Q. 16. What will be the consequence of eating and drinking the Lord's Supper unworthily?

A. The disapprobation of Christ, the great Master of the feast, and exposure to the judgments of Heaven. The sin, however, is not unpardonable, if repented of, though of great magnitude. The phrase in Scripture, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself," means, he that eateth and drinketh in an irreverent, profane, and unworthy manner, exposes himself to the judgments of God. He incurs those

table, and of the table of devils. 1 Cor. 5. 7, 8. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 2 Cor. 13. 5. Examine yourselves whether ye be in the faith; prove your yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates. Matt. 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.

temporal judgments, with which *God chastises His* offending people, and will, if he remain impenitent, subject himself to final condemnation. The Greek word, rendered in this passage of Scripture damnation, might with propriety have been rendered judgment.^(h)

Q. 17. Who are proper persons to administer the sacrament of the Supper?

A. The regularly constituted Ministers of the gospel; and, in performing this service, they act in the name of Christ, and in their official capacity.

Q. 18. What are the religious services to be observed in the administration of the Lord's Supper, as warrantable by Scripture?

A. Consecrating the bread by prayer, and breaking and distributing it to all the communicants;* consecrating the wine by prayer, and pouring it out and giving it to all the communicants; and singing a hymn. It seems proper for the administrator of the ordinance to pronounce a benediction at the close of the service, though there is no special direction respecting it in the Scriptures.⁽ⁱ⁾

(h) 1 Cor. 11. 27, 29, 30, 34. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. And if any man hunger, let him eat at home, that ye come not together unto condemnation.

(i) Matt. 26. 26—30. And as they were eating, Jesus took bread and blessed it, and break it, and gave it to the disciples and said, Take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn they went out into the mount of Olives.

* Denying the cup to the laity or the common people, and giving it to the clergy only, as do the Papists, is wholly contrary to Scripture, and a great sin.

Q. 19. In what posture is the Lord's Supper to be received?

A. Sitting is the most proper posture, and the one used at meals in the present day, and most like the posture, probably, of Christ and His disciples, when the Sacrament was at first observed. The ancient mode of eating was that of reclining. Kneeling, at the time of receiving the Sacrament, as do ~~the Roman~~ Catholicks, is a species of worship paid to the elements, and is, therefore, virtually idolatry, and should never be practised.

Q. 20. At what time in the day, should the Lord's Supper be celebrated?

A. The time is not material. The Scriptures lay no stress on this point. Convenience may determine. To suppose it must be administered in the evening, because it was at that time first administered, is also to argue, that the Sacrament must always be administered in an upper room, and to twelve persons only, for this was really the case when the Sacrament was first observed. There is as much reason for observing the latter circumstances, as the former circumstance. No evidence, that the evening is the time for observing the Sacrament, is to be derived from its being called Supper. The ancients had but two meals in a day, and supper was their chief meal, as dinner is ours. The Lord's Supper may, therefore, be lawfully administered at noon, in the evening, or at any other time.

Q. 21. How often is the Sacrament to be administered?

A. The Scriptures are not particular, and definite on this subject. It seems to be left to the discretion of the Churches. The Sacrament appears to have been administered weekly by the Apostles. This probably, arose from the fact, that they were just introducing Christianity, establishing churches, and journeying from place to place.

Perhaps, in the present day in *Christian countries*, the celebration of the Lord's Supper should not be oftener, than once a month, or ~~once~~ in two months.(j)

(j) Acts 20.7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

CHAPTER XXXI.

Church Government and Discipline.

Q. 1. What is meant by Church government and discipline?

A. The form and order of the government of the Church.

Q. 2. Where are these prescribed?

A. In the Sacred Scriptures. Ecclesiastical polity is not of human, but of Divine origin. Civil and political laws are not at all to be regarded in ecclesiastical affairs.^(a)

Q. 3. What are the proper officers of a Church?

A. A Pastor and Deacons. These may be called the ordinary officers of the Church, as Prophets, Apostles, and Evangelists were called extraordinary. The latter officers ended with the primitive age of the Christian Church; but the former will continue to the close of time.^(b)

(a) Ezek. 43. 11. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. Matt. 16. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

(b) Philip. 1. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,

Q. 4. Has a Church the *right, power, and privilege*, to choose its own officers, and, govern all its concerns?

A. It undoubtedly has.^(c)

Q. 5. Whence does the Church derive this right, power, and privilege?

A. From Christ its Lawgiver and King.^(d)

Q. 6. Can a Church with propriety surrender its right, power, and privilege to choose its own officers, and manage all its concerns.

A. It cannot, without disloyalty to Christ its Lawgiver and King.

Q. 7. What constitutes a person a Pastor of a Church?

A. Election to the pastoral office by the Church, of which he is to be Pastor, and his acceptance and investiture of said office.

Q. 8. In what way, and by whom, is this investiture of the pastoral office made?

A. By prayer and imposition of hands by Pastors, delegated from other churches for this particular purpose at the request of the Church, which is to receive a Pastor.^(e)

with the bishops and deacons. Eph. 4. 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

(c) See reference (a).

(d) Isa. 9. 6, 7. For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor; the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. Isa. 33. 22. For the Lord is our Judge; the Lord is our Lawgiver, the Lord is our King, he will save us.

(e) 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts 13. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Q. 9. Why is a Pastor of a Church called by different names, as Bishop, Pastor, Minister, Watchman, Presbyter or Elder, Teacher, Steward, and Ambassadors.

A. To represent the nature and duties of his office. He is called Bishop, from the oversight he is to take; Pastor, from the spiritual food he is to administer; Minister, from the service he is to render; Watchman, from the vigilance he is to exercise; Presbyter or Elder, from the grave and prudent example he is to set; Teacher, from the instructions he is to give; Steward, from the mysteries or manifold grace he is to dispense; Ambassadors, from the treaty of reconciliation and peace he is sent to effect.^(f)

Q. 10. What are the principal duties of a Minister of Christ?

A. They are preaching the Gospel, leading in the prayers of public worship, administering the sacraments, baptism, and the Lord's Supper, visiting the sick, attending funerals, performing marriage ceremonies, giving private instruction in religious things, especially to the young, and watching over all the spiritual concerns of the people.^(g)

Q. 11. Has a minister of the Gospel a right to a maintenance from the people, to whom he dispenses the word and ordinances?

(f) 1 Tim. 3. 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work. Jer. 3. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Cor. 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Ezek. 3. 17. Son of man, I have made thee a watchman unto the house of Israel. 1 Pet. 5. 1. The elders which are among you I exhort, who am also an elder. Eph. 4. 11. And he gave some—teachers. 2 Cor. 5. 20. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

(g) 2 Tim. 4. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

A. He has; and his maintenance should not be viewed as a matter of alms and free gift, but as a debt, justly and honourably due. A people are not at liberty to discharge, or not to discharge this duty, for God has commanded it. And all who share in his labours should contribute to his support.^(h)

Q. 12. Ought the Deacons of Churches to be ordained?

A. They ought. Every Deacon should be solemnly invested with the office, to which he has been previously elected by the imposition of hands and prayer by the Pastor.⁽ⁱ⁾

Q. 13. What are the duties of Deacons?

A. They are to assist in distributing the elements at the communion table, to receive the contribution, made from time to time for the poor and

(h) Matt. 10. 9, 10. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. 1 Cor. 9. 7, 11, 14. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained, that they which preach the Gospel should live of the gospel. 1 Tim. 5. 18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward. Gal. 6. 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

(i) Acts 6. 2—6. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them.

necessitous, and manage all the temporal affairs of the Church.

Q. 14. To whom does the power of executing the laws of Christ in Church government belong?

A. It belongs to the Church as a body, and not to any individual, or individuals in particular. The Officers of a Church have no more voice in government and discipline, than the private members.^(j)

Q. 15. Is it proper for the sisters of the Church to vote and act in the decisions of the Church?

A. It is not. This would be for them to usurp authority over the brethren, which is forbidden in the Scriptures. The brethren only of the Church are to vote. This was the practice under the Jewish dispensation. This was the practice in the days of Christ and His apostles. This has been the practice in every age since, by all well regulated Churches. And this is analogous to all good practice in civil affairs. But the sisters of the Church may be consulted, and ought to be treated with all due kindness, and have a right to know the proceedings of the Church, and it is very desirable, that they should be satisfied with all that is done.^(k)

Q. 16. Ought the majority to govern in all cases?

A. They ought. Unanimity, however, is always very desirable.

Q. 17. How ought the minority to conduct in reference to the decisions of the Church?

A. They should dissent with love, meekness, and a disposition to acquiesce. This behaviour may prevent many evils.

(j) See reference (a) and (o).

(k) 1 Cor. 14. 34, 35. Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. 1 Tim. 2. 11, 12. Let the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Q. 18. Ought the Church to judge of the qualifications of those, who offer themselves for membership, and to admit, or reject, as they may think proper?

A. Most certainly. Christ has given them this right, power, and privilege. They are to act as His vicegerents on earth.

Q. 19. Ought persons before admittance to the Church to be examined in respect to their doctrinal views, and religious experience?

A. They ought, most clearly, to be examined by the Church as a body, or the Officers of the Church, or a Committee, appointed for this purpose. The doors of the Church are thus to be kept, and no one is to enter, who is unable, and unwilling to give a reason for the hope that is in him. The weak in faith should be received in charity.⁽¹⁾

Q. 20. What is the duty of Church members towards each other?

A. They are to watch over one another for good, and, when occasion requires, they are to reprove, rebuke, and admonish. No corporal punishment whatever, is to be inflicted in any case of malconduct; the punishment of the Church is wholly of another nature.^(m)

Q. 21. For what are Church members subject to discipline?

A. For immoralities in practice, and heresy in doctrine.⁽ⁿ⁾

(1) 1 Pet. 3. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Rom. 14. 1. Him that is weak in the faith receive ye, but not to doubtful disputations.

(m) 1 Tim. 5. 20. Them that sin rebuke before all, that others also may fear. Gal. 6. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness. Considering thyself lest thou also be tempted.

(n) 1 Cor. 5. 11. But now I have written unto you not to keep company, if any man that is called a brother be a forni-

Q. 22. Has Christ given any particular rule of proceeding in Church discipline?

A. He has, in the eighteenth chapter of Matthew.^(o)

Q. 23. Does this rule extend to all cases of discipline?

A. It does, certainly, to all private offences. Perhaps the spirit of this rule may be preserved in the exercise of discipline by a Committee from the Church, in the first and second steps.

Q. 24. May offenders, if they reform, be restored to Church rights and privileges?

A. They may, upon making suitable confession.^(p)

Q. 25. Of what nature ought confession to be?

A. It ought to relate wholly to the case of censure, and be full, explicit, and publick?

Q. 26. What is meant by excommunication?

A. The cutting off from all Church rights and privileges, and casting into the world. This should be viewed as a very solemn act by the Church which performs it, and by the person who is excommunicated.^(q)

cator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Titus 3. 10. A man that is an heretick, after the first and second admonition, reject.

(o) Matt. 18. 15—17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.

(p) 2 Cor. 2. 6, 7, 8. Sufficient to such a man is the punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over much sorrow: Wherefore I beseech you, that ye would confirm your love towards him.

(q) 1 Cor. 5. 4, 5. In the name of our Lord Jesus Christ,

Q. 27. Is it proper for *Church members to keep company, or to eat with an excommunicated person?*

A. It is in the ordinary affairs and occurrences of life; but not in the way of intimate communion or pleasurable social intercourse. Excommunication in its effects does not extend to the natural, domestick, or civil relations of life.

Q. 28. Is it justifiable for a person, against whom an offence has been committed by a member of the Church, to absent himself from communion, till satisfaction is made by the offending person?

A. Certainly not. It is warranted by no Scripture, and can never be approved. Communion is with the Church as a body, and not with individuals.

Q. 29. What ought the offender to do?

A. He ought to go to the person he has offended, and confess his faults and his repentance, and ask forgiveness.^(r)

Q. 30. What then is the duty of the person offended?

A. He is to forgive the offender if he appears sincere in his penitence, and to treat him as though he had not offended.^(s)

Q. 31. What is the design of Church discipline?

A. It is the reclaiming of offenders, delivering the Church from reproach, and inspiring others with the fear of offence; or it is the comfort, edification,

when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Tim. 1. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

(r) James 5. 16. Confess your faults one to another, and pray one for another, that ye may be healed.

(s) Matt. 18. 21, 22. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

and prosperity of the Church as a body, and of the individuals disciplined in particular.^(t)

(t) 1 Cor. 5. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

CHAPTER XXXII.

Millennium.

Q. 1. What is meant by the Millennium?

A. A time in which the Church of God in this world will be in a state of far greater prosperity and happiness, than it ever yet has been, and in which all the families, kindreds, and nations of the earth shall be blessed in Christ.

Q. 2. What is the evidence, that this will be the case?

A. The full and explicit predictions of it contained in the word of God. (*)

(a) Rev. 20. 2, 3. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. Ps. 2. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 72. 8—11. He shall have dominion also from sea to sea, and from the river, unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts; yea all kings shall fall down before him; all nations shall serve him. Isa. 2. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Mal. 1. 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense

Q. 3. What will be some of the principal characteristics of the Millennium?

A. There will be great out-pourings of the Holy Spirit; large increase of divine light and knowledge, and a consequent removal of intellectual darkness and delusion; universal love, friendship, peace, and harmony; great agreement respecting the doctrines, duties, institutions, and practices of religion; great temperance, enjoyment and happiness; the earth will yield bounteously, and be replenished with people, who will voluntarily submit to the rules of the Gospel; and there will be a conversion of all nations, if not of all individuals, unto the truth and the salvation of Christ.^(b)

shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord. Dan. 2. 34, 35. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff, of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. Rev. 11. 15. And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

(b) Isa. 44. 3, 4, 5. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Jer. 31. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Isa. 25. 7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. Isa. 30. 26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of

Q. 4. Is the Millennium *the time, in which* Christ, with those of the first resurrection, will reign on the earth?

A. It is. By this is not to be understood, that Christ will personally appear in human nature, and reign on the earth; for this would be to divest Himself of His celestial glory, and become like man in his unglorified state, as man in this condition of existence could not behold Him in His heavenly effulgence, nor have intercourse with Him. His

his people, and healeth the stroke of their wound. Isa. 2. 4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 11. 6—9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Eph. 4. 5, 13, 15. One Lord, one faith, one baptism. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. But speaking the truth in love, may grow up into him, in all things, which is the head, even Christ. Isa. 25. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Isa. 55. 12. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Zech. 8. 12. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. Isa. 33. 24. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. Isa. 30. 23. Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures. See reference (a).

present glorified nature wholly renders it *improbable* and impossible, that He should personally appear and reign on the earth.—Neither is it to be supposed, that those who are said to reign with Christ a thousand years, will literally rise from the dead, and reign here on the earth with Christ. For, if they are literally raised, their bodies must be corruptible and mortal, or incorruptible and immortal. The former does not comport at all with the description of the resurrection bodies of the saints, given in the Bible, and the latter, being only fitted for heavenly mansions, would be wholly unsuited to this earthly state. Christ's reign on the earth therefore, will be spiritual. He will most emphatically reign in the hearts and lives of men by His Spirit for a thousand years.—The first resurrection, also, will be spiritual. There will be a revival of the prosperity, reign, and triumph of the cause of religion in those, who live on the earth. The martyrs, confessors, and eminent Christians will rise in their spirit, in the Christians of that day, as Elias rose in John.^(c)

Q. 5. Will all Christians in the Millennium be perfectly holy, or arrive at sinless perfection?

A. They will not. It will be as true then as now, that no man liveth and sinneth not; though sin will not greatly abound.^(d)

Q. 6. Will children in this time be born depraved, as they now are?

(c) Rev. 20. 4—6. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(d) Ecc. 7. 20. For there is not a just man upon earth, that doeth good and sinneth not.

A. They will. It is agreeable to *Divine constitution*, that all of the human race should partake of the nature of fallen man.^(e)

Q. 7. Will there be any pain and sorrows in the Millennial days?

A. There will. All will have more or less tribulation. It is incompatible with a state of probation, that men should be free from troubles and distresses.^(f)

Q. 8. Will there be any need of a preached Gospel, and the administration of the sacraments in the Millennium? • •

A. There will. A preached Gospel will then, as now, be the usual means of the conversion and sanctification of the hearts of men. Baptism will then be, as it now is, the initiatory ordinance into the Church, and the Lord's Supper is to be observed till Christ's second appearance—till He comes in judgment.^(g)

Q. 9. When will the Millennium commence?

A. The particular day or year, perhaps, cannot be ascertained. Probably it will begin before the seventh thousand years of the world commence. The prophecies of Daniel and of John the Divine, lead to this conclusion. According to these predictions, the Church is to be oppressed by Papal superstition and Mahometan delusion 1260 years. These are to commence, continue, and close together. The Papal superstition, most probably, commenced in 606, when Phocas constituted the Bishop of Rome, universal Bishop, and Mahomet

(e) John 3. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Job 14. 4. Who can bring a clean thing out of an unclean? Not one.

(f) Job 14. 1. Man that is born of a woman is of few days and full of trouble.

(g) Matt. 28. 19. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 26. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

began his infamous reign the same year. Add 1260 to 606 and it makes 1866, the probable time for the commencement of the release of the Church, and of the destruction of her enemies. About this time the Jews and Gentiles will be converted, and unite together in one body under Christ their spiritual head. Then will be the latter day glory of the Church—the season of Millennial blessedness. This is agreeable to the opinion of the most able and learned modern Writers on the prophecies.^(h)

Q. 10. How long will the Millennium continue?

A. Most probably a 1000 years literally. Some, however, have thought that it would continue a 1000 prophetic years, which, a day being put for a year, and reckoning 360 days in a year, would make 360,000 years.

Q. 11. How is the Millennium to be introduced?

A. By the instrumentality of human means, accompanied with the blessing of heaven.

Q. 12. How ought the benevolent exertions of the present day to be viewed in relation to this subject?

A. They ought to be viewed as an indication of good. The Bible, Missionary, Education, and Tract Societies will be, no doubt, greatly instrumental in advancing the Millennial day.

(h) Dan. 7. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time, *that is, three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this is according to prophetic computation,) make twelve hundred and sixty days, which prophetic days make twelve hundred and sixty years.* Rev. 11. 2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. Ezek. 36. 24, 28. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. Isa. 11. 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Q. 13. What will immediately follow upon the close of the Millennium?

A. Satan will then be loosed a little while, probably as long a time before the close of the seventh thousand years, as the Millennium commences before the close of the sixth thousand.⁽ⁱ⁾

Q. 14. What is meant in Scripture by binding and loosing Satan?

A. They are figurative modes of expression, denoting, in the one case, the restraints, under which he is laid by God, and, in the other case, the permission or liberty, granted him by God to tempt and afflict mankind.

Q. 15. What will take place at the end of the seven thousand years?

A. The world will come to a solemn close, and be burnt up; Christ will be revealed from heaven in great power and glory, and sit in judgment upon angels and men, and award retribution for eternity. These awful and glorious events will conclude all the scenes of this world.^(j)

Q. 16. What is the duty of Christians in view of the Millennium?

A. It is their duty to expect it, desire it, pray for it, and use all means in their power to introduce it.

(i) Rev. 20. 7, 8. And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.

(j) 2 Peter 3. 10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. 2 Thess. 1. 7—10. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed in that day.

THE
ASSISTANT TO FAMILY RELIGION.

PART III.

RESOLUTIONS, AND QUESTIONS OF SELF-EXAMINATION.

Resolution 1. I will be grateful for the Light of nature, which makes known the existence and most of the perfections of God, and the present condition and many of the duties of man; and, though I must consider it but a partial and imperfect guide in truth and duty, yet I will endeavour to act according to its dictates.

Question of self-examination. *Do I study the works of God to learn His character, and my duty?*

R. 2. I will be grateful for the Holy Scriptures, which contain a full and perfect revelation of the Divine mind and will, and are substantiated as of heavenly origin by the most convincing and abundant evidence; and I will take them for the rule of my faith and practice, study much to understand their sacred contents, and test all my religious principles and conduct by them.

Q. *Do I, especially when infidelity is prevalent, and errors are published, daily resort to the Bible as my*

* It is to be understood and remembered, that all resolutions should be made in dependance on the grace of God, and not in one's own strength. It may be useful to read these resolutions, and questions of self-examination, frequently, and statedly, as at the close of every day, week, month, and year.

only sure standard? and do I exercise gratitude for this heavenly guide?

R. 3. I will love, and rejoice in, the adorable, amiable, perfect, and glorious character of God, natural and moral, as clearly revealed in the Sacred Oracles, and will endeavour to conform to it in all things conformable by me.

Q. Do I possess the moral likeness of God? and do I exhibit it in my daily deportment?

R. 4. I will consider the doctrine of the Trinity in the Godhead, as a doctrine most clearly revealed in the Bible, though highly mysterious in respect to the manner, in which the three Divine Persons subsist in the Divine essence, and as most important, because laying a glorious foundation for the grand economy of man's salvation as published in the gospel; and I will receive the doctrine with profound reverence, deep humility, firm faith, and exercise due homage and gratitude to the different Persons, for the part they severally take in the plan of redemption.

Q. Do I receive the doctrine of the Trinity with reverence, humility, faith, and gratitude? and is my communion with God, the Father, the Son, and the Holy Ghost?

R. 5. I will view the doctrine of divine purposes as clearly taught by reason and revelation, and as demanding the full assent and consent of every intelligent and moral creature in the universe, because most holy in nature and design and as a subject of holy admiration, support, and thanksgiving.

Q. Do I believe, and rejoice, in, the supreme and universal dominion of God, whose counsel stands forever?

R. 6. I will contemplate upon the works of creation with wonder and delight, and endeavour to see the character of God illustriously unfolded in them, and holiness and happiness promoted by them, and

feel that the Author of them is worthy of the supreme love and homage of all intelligent creatures.

Q. Am I pleased with the design, which God had in view in His works of creation? and do I render unto Him, the great Author of all things, that homage and love which are justly His due?

R. 7. I will meditate upon the providence of God as general and particular, extending as well to the minutest as to the greatest events which take place; and I will rejoice that it is so comprehensive, so wise, so benevolent, and so righteous, and affords a ground for the highest consolation of all holy creatures, and that, while it extends to revolving worlds, I am not overlooked in the great system of things.

Q. Do I rejoice in the providence of God? Do I acknowledge his hand in all events? Do I feel that my own heart is ever open to His view?

R. 8. I will view the existence of angels, holy and apostate, as a reality, and love the holy angels, the noblest and brightest of creatures, for their holiness, exercise gratitude for their benevolent exertions in guiding, protecting, and ministering to them, who shall be heirs of salvation, respect them for their dignity and worth, and imitate their holy example; and I will detest the character and conduct of unholy angels or devils, fear their evil devices, resist their wicked temptations, and avoid an imitation of their unhallowed example.

Q. Do I resemble the holy or the apostate angels? and am I preparing for the endless society of the former, or the latter?

R. 9. I will regard man as noble and exalted in his nature, holy in his primitive state as coming from the hands of his Maker, capable of most desirable attainments in knowledge, holiness and happiness, lord of this lower creation, responsible in all his feelings and conduct, and destined to an endless state of glory and felicity, or of shame and

wretchedness, according to the moral character, which he shall form while in probation.

Q. Does the thought often rise in my mind, that I am a rational and responsible creature of God, and that my eternal happiness or misery is suspended on my probationary conduct?

R. 10. I will consider the moral law, which God has given to man for the rule of his conduct, as immutable and spiritual, and as extending in its requisitions to all the thoughts, affections, words, and actions, and as holy, just, and good in its precept and penalty, and, therefore, as worthy of universal, perpetual, and personal obedience, and that every transgression of it is sin, and exposes to endless misery.

Q. Is not my understanding convinced, that the law of God is holy? and does not my conscience condemn me as a transgressor? Do I then fall under the sentence of that law, whose penalty is eternal death?

R. 11. I will reflect much upon the apostacy, depravity, and ruin of mankind, and deplore their awful condition and wretchedness by sin.

Q. Is my heart awake to the prevalence of sin, suffering, and death among mankind? and is it my frequent prayer, Lord! have mercy on me, and all men, for we are sinners?

R. 12. I will contemplate much upon the scheme of salvation by Christ, and rejoice and give thanks, that by Him a complete atonement for sin has been made, so that now a way is opened for the free and consistent exercise of mercy to man, in the method which God has seen fit to adopt.

Q. Do I cordially approve the character and mediatorial work of Christ? and have I a good hope of pardon and salvation through His death?

R. 13. I will meditate much upon the declaration of Christ, "Except a man be born again, he cannot see the kingdom of God," and strive to have just views of the nature, necessity, and evidences of

the new birth, and if, upon examination, I find myself to be a subject of the special influences of the Holy Spirit, I will ascribe all the glory to Him, who has made me to differ.

Q. Have I been born of the Spirit? Am I a new creature in Christ Jesus? Are the evidences of my good estate clear and increasing?

R. 14. I will consider true holy love as most excellent and amiable in its nature and effects, and as constituting the true glory of Jehovah, the true glory of angels, and the true glory of man; and I will endeavour to exercise this love at all times—the love of benevolence towards all beings, susceptible of happiness and misery, and the love of complacency towards all holy beings.

Q. Do I possess this holy love, which is the sum of all moral virtue and excellence? and does it control and sanctify my whole nature?

R. 15. I will consider repentance as man's immediate duty, and will endeavour to exercise at all times, that godly sorrow for sin, which is unto salvation.

Q. Do I possess true evangelical repentance? and do I bring forth fruits, meet for repentance?

R. 16. I will endeavour to understand the nature of true gospel faith, and to believe all the Divine testimony concerning Christ and the way of salvation by Him, and to place implicit confidence in Him as the Redeemer of sinners, and to demonstrate my faith by my works.

Q. Am I a believer or an infidel? Is my faith speculative or practical? Have I seen the excellence of the gospel? and do I entrust my soul to Christ as an almighty Saviour?

R. 17. I will adore the grace of God in the justification of the believer, whereby the sinner is absolved from his sins, accounted righteous, and treated as though he had never sinned, and I will consider the doctrine of justification by faith as a

cardinal doctrine, and vitally important in the system of truth revealed in the Gospel.

Q. Do I consider the gospel entitled to all acceptance? and is it, in my view, a cardinal doctrine, that sinners are justified through faith in the vicarious sufferings and the atonement of Christ, and not on the ground of personal merit?

R. 18. I will consider the doctrine of the perseverance of the saints in faith and holiness unto the end of life, as clearly revealed in the Scriptures, and important to be believed; and that the belief of this doctrine is calculated to promote holiness and happiness in the children of God, and that, while it is they who persevere, it is God who enables them to do it.

Q. Do I confide in the sovereign and unchanging purposes of God? and am I working out my salvation with fear and trembling, while He worketh in me both to will and to do?

R. 19. I will contemplate upon the subject of death with solemnity, and remember my own constant exposure to his arrest, and strive to be in readiness for his approach, that I may welcome him at his coming, and find death to be disarmed of his terrors, and to be my everlasting gain.

Q. How do I view death? Am I trifling, or indifferent, or desperate, in relation to it? gloomy with apprehension, submissive through necessity, or tranquil with hope? Are eternal things so present to my faith and hope, that I can say with the apostle, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better?"

R. 20. I will view the soul of man as immortal, and rejoice that life and immortality are brought to light in the gospel, and regard the future existence, as infinitely surpassing the present, and consequently, infinitely more important, and infinitely more deserving my attention.

Q. Have I an immortal soul? Are the riches and pleasures of this world lost in the care of it? Does eternity engross my thoughts?

R. 21. I will view the doctrine of the resurrection, as vastly important in establishing the truth of Christianity, and, though it should appear non-essential to some, incredible to others, and mysterious to all; yet I will believe it because God has revealed it, and anticipate the time, when the bodies of all that have deceased shall be re-animated, and become united to their souls.

Q. Did Christ rise? and must I rise too? Shall I attain to the resurrection of the just? or shall I awake to shame and everlasting contempt?

R. 22. I will contemplate much upon the doctrine of a general judgment, when angels and men shall be assembled, adjudged, and receive righteous retribution for eternity; and will strive to be prepared for that most sublime, solemn, and momentous time, by living a life of universal godliness.

Q. Must I appear at the judgment seat of Christ? How can I stand before an assembled world, and the most secret thoughts of my heart be disclosed? If I look for such things, what manner of person ought I to be?

R. 23. I will rejoice and be grateful, that God has provided a heaven, a glorious and happy place for the righteous in the world to come; and will labour to be prepared for admittance into it, when I shall depart this life.

Q. Do I live the life of the righteous? and will my latter end be like his? Am I prepared for the holy services and enjoyments of heaven, and the blessed society of God, angels, and saints? or shall I be an outcast from the New Jerusalem?

R. 24. I will contemplate with horror upon the misery of the finally impenitent, and adore the forbearance of God, which keeps me out of hell, and exert myself to avoid the awful doom, which awaits the ungodly.

Q. Have I duly considered the dreadful condemnation of those, who persist in ungodliness to the end of life? Have I seriously contemplated upon the wide and endless separation, which exists between the righteous and the wicked in eternity? Do these considerations abide upon my mind, and affect my heart?

R. 25. I will admire the wise appointment of means for the accomplishment of ends, and will be thankful, that herein encouragement is afforded for the activity of man, while dependance on God is also inspired and secured.

Q. Am I happy in my dependance on God? and am I active in my duty towards Him and my fellow creatures?

R. 26. I will rejoice, that while it is my duty, it is also my privilege, to worship God in secret, private, and publick; and that I will endeavour to embrace every favourable opportunity for the discharge of this duty, and for the enjoyment of this privilege, and labour to be accepted of God in it.

Q. Do I delight in the worship of God in all the ways He has required? Am I conscientious in the discharge of this duty? Do I remember, that He, whom I worship, knows my heart?

R. 27. I will rejoice, that God has consecrated one day in seven to His immediate service, and will esteem the Sabbath a delight, the holy of the Lord, honourable, and will honour Him, not doing my own ways, nor finding my own pleasure, nor speaking my own words, but devoting the day to religious services.

Q. Are there no ways, in which I profane the Sabbath? Is my heart grieved to witness the gross and frequent violations of this holy day? Are there no ways, in which I can make a better improvement of the day, or promote its better observance among others?

R. 28. I will adore the riches of the grace of God, in establishing a Church upon the ruins of the apostacy, and in preserving it, even in the darkest

times, and in promising, that it shall be preserved to the end of the world, and that it shall prosper, triumph, and fill the earth; and I will endeavour to be prepared for membership in the Church militant, and in the Church triumphant.

Q. Am I still connected with a revolted world? or am I a visible member of the Church of Christ? If I have a name to live, am I not spiritually dead? Do I rejoice in the future enlargement and final triumph of Christ's kingdom?

R. 29. I will regard with interest the wise appointment of baptism, and revolve much in my mind what is represented by it, even the sprinkling of the blood of Christ, and desire, that I may be washed from sin and pollution in the laver of spiritual regeneration.

Q. Have I been devoted to God in the holy ordinance of baptism? and do I still find myself the servant of Satan? Have I received the external sign of purity, and its internal cleansing? Do I trust in the form of godliness without its power?

R. 30. I will be grateful for the institution of the Lord's Supper, which is designed to commemorate the sufferings and death of Christ for the sins of men, and that all true Christians may partake of it with approbation, delight, and profit.

Q. Am I duly regardful of the Lord's Supper? and if a member of the Church, do I devoutly commemorate the sufferings and death of Christ at His table, and receive in faith the symbols of His body and blood?

R. 31. I will contemplate upon the wise establishment of Church government and discipline, and rejoice that while the great Head of the Church is honoured in the observance of them, the Church as a body, and the individuals concerned as such, are also benefitted by them.

Q. Do I approve the laws and counsels of Christ? If a member of His Church, do I firmly maintain, and patiently submit to, its discipline?

R. 32. I will give glory to God, that He has purposed there shall be a season of millennial blessedness for the Church, and I will look for it, desire it, pray for it, and use all the means in my power to introduce it.

Q. Have I inquired diligently into the prophecies and promises, which relate to the spread of the Gospel, and the conversion of all nations? Do I trace with joy their gradual fulfilment? Do my prayers, and efforts, and sacrifices, correspond to my expectations and hopes?

R. 33. I will at all times consider myself as the creature of God, entirely dependant and accountable.

Q. Do I remember that, being the creature of God, He has an original and unalienable claim to my love, homage, and service? Do I render these to my great Creator?

R. 34. I will consider my corporeal and mental faculties, my time, earthly possessions and influence, as the property of God, loaned to me, and I will use them as not abusing them.

Q. Must I not condemn myself for the habitual violation of this resolution? Have not my idols been many? And have I not exulted in my powers and possessions?

R. 35. I will love God with all my heart, serve Him with all my powers, and glorify Him in all that I think, say, and do.

Q. This is my plain duty, but have I ever performed it? Shall I not convert the resolution into a prayer; O God! fill my heart with thy love, and make me a voluntary instrument to glorify Thyself!

R. 36. I will commence and close every day with reading, and meditating upon the Holy Scriptures, and with secret prayer, and will be stated, uniform, and faithful in the discharge of these religious duties.

Q. Did I so commence this day? and shall I be careful so to close it?

R. 37. I will guard against formality and hypocrisy in worship, and endeavour to restrain wanderings of mind in publick, private, and secret prayer.

Q. *In view of this resolution, am I not self-condemned before my omniscient Judge?*

R. 38. I will strive for higher attainments in divine knowledge, in holiness, and happiness.

Q. *Do I rest satisfied with present attainments? or do I aspire to grow in knowledge and grace?*

R. 39. I will cultivate an habitual sense of God's presence and knowledge, and accustom myself to mental and ejaculatory prayer.

Q. *Am I humble and circumspect under a conscious sense of God's presence? Is my heart drawn forth to Him, in all my joys and sorrows?*

R. 40. I will every morning consider the business of the day, and enter upon it prayerfully, methodically, and diligently, and guard against procrastination and slothfulness.

Q. *Did I begin this day with prayer? Am I pursuing its duties with method and diligence? Why do I postpone any good work, when I know to-morrow is not my own?*

R. 41. I will think much of the shortness of time, and its value, and of eternity, and its retributions.

Q. *Do I daily think how soon my life will be past, and I must go to meet the realities of eternity? Is not every hour precious to me, especially if I am in an unconverted state?*

R. 42. I will consider life a journey, and eternity, my home, and strive so to number my days, as to apply my heart unto wisdom?

Q. *How old am I? What part of my journey remains to be travelled over? Do I advance in wisdom, as in years?*

R. 43. I will not do any thing, *which I think I shall lament doing, when I come to die, and upon which I cannot look up, and ask God's blessing.*

Q. *Are not many of my plans and wishes such, as God can never approve? Do not many of them afford no satisfaction in the review? Do I seek the favour and guidance of God in all my ways?*

R. 44. I will not think of myself more highly than I ought to think, but think soberly, and will guard against the love of human praise and distinction.

Q. *Is the pride of my heart subdued? and does the fear of God render me indifferent to the flattery, or censure of man?*

R. 45. I will endeavour to mortify self, and guard against my constitutional sins.

Q. *What are my constitutional sins? Do I check my strongest passions, and guard against my besetting sins?*

R. 46. I will strive to keep a command over my passions, and subdue them.

Q. *Do I keep under my body, and bring it into subjection? Do I exercise a suitable restraint over all my unhallowed passions and affections?*

R. 47. I will deny myself, take up my cross, and follow Christ, as my great Exemplar, and endeavour to imitate Him in all things, imitable by me.

Q. *Is Christ my pattern? and do I take ~~up~~ my cross, and follow Him?*

R. 48. I will exert myself to practise humility, meekness, lenity, forbearance, and forgiveness.

Q. *Do these amiable virtues appear in my daily temper and deportment?*

R. 49. I will avoid disputes and contentions, as much as possible, receive reproof with meekness and thankfulness, be patient of contradiction, and open to conviction.

Q. *Am I a peace-maker? Do I patiently bear the inevitable contentions of unreasonable and wicked*

men? Do I kindly receive rebuke, and yield to the convictions of conscience?

R. 50. I will never speak of the failings and vices of others, unless the good of Zion or the personal benefit of those concerned, or others, require it; and I will never needlessly say any thing evil about a person when absent, and nothing designedly to flatter him when present.

Q. Can I wash my hands in innocency, and disclaim the guilt of flattery and slander?

R. 51. I will endeavour to be sober, chaste, and reverent in thoughts and language, avoid all foolish talking and jesting, all trifling and vulgar remarks, as unbecoming a man and a Christian, and exert myself, that my conversation may be, as becometh the Gospel of Christ.

Q. When I consider how pure and broad are the precepts of the Gospel, do I not feel condemned in thought, word, and deed?

R. 52. I will neither offend nor grieve any person needlessly, either by language, or conduct.

Q. Am I thus attentive to the welfare and happiness of all around me?

R. 53. I will do nothing through revenge, or resentment, but will requite good for evil.

Q. Do I love my enemies, and seek to do good to those, who slander and persecute me?

R. 54. I will not repine at, nor envy the situation of others, nor murmur under the crosses and afflictions, which befall me in life, but be contented with the allotments of Divine providence.

Q. Am I happy and resigned in my condition? and do I rejoice in the superiour prosperity of others?

R. 55. I will guard against all the temptations, follies, and vices of time and sense.

Q. Do I not yield to some popular vice, because it is not reproachful? and am I not ensnared by many of the temptations of the world?

R. 56. I will exercise temperance in eating and drinking, and will exert all my influence, by my example and conversation, to prevent, especially, the unnecessary use of ardent spirits, and, hereby, to check the great, increasing, and alarming evil of intemperance in the land.

Q. *Do I not in some way connive at, or encourage these prevailing vices? Do I restrain my own appetites? or do I inordinately indulge them?*

R. 57. I will notice and retrace the providences of God as they take place with a view to religious improvement and self-application.

Q. *Do I attentively read the book of providence, as it daily unfolds its leaves to my view, and thence derive instruction to my soul?*

R. 58. I will consider adversity as a school of righteous discipline, and view the least mercy, as far above my deserts, and the greatest trials and afflictions, as altogether less than my iniquities deserve.

Q. *Have I forfeited every mercy, and exposed myself to every judgment by sin? As I stand a monument of Divine forbearance, shall I not patiently submit to all disciplinary afflictions?*

R. 59. I will be sincere, just, charitable, candid, kind, and affectionate, or do to others, as I ought to wish others to do to me in a change of circumstances.

Q. *Do I strive daily to obey this golden rule, which is worthy of the approbation and obedience of all?*

R. 60. I will treat all persons with due respect, and rejoice with those who rejoice, and weep with those who weep.

Q. *As a child, am I obedient to my parents? as a citizen, do I respectfully submit to magistrates? as a man, do I feel for all that is human, and extend my sympathy and charity to the stranger and the mourner, the widow and the orphan?*

R. 61. I will not render railing for railing; but when treated in an unchristian manner, I will be calm, dispassionate, and conciliatory in return, and will "write injuries in the sand, but kindness in marble."

Q. *Do I justify the retaliation of injuries in myself or others? Ought I not in this respect to take the example of Christ for my pattern?*

R. 62. I will avoid all moroseness and affectation of manner, and singularity in things indifferent.

Q. *Do I avoid all such singularity as the effect of pride? and all moroseness as an exhibition of a bad temper?*

R. 63. I will be mindful of the business of life, and do it promptly in its season, preserve faithfulness, and adhere to truth.

Q. *Am I true in speech, and faithful in promise, and actively engaged in the appropriate duties of life?*

R. 64. I will try to make amends for past negligence, by employing most profitably every moment in time to come, and thus redeem my wasted time by a better improvement of my remaining days.

Q. *Do I consider how much of my time is wasted; and that the last particles of sand in my glass of life may now be falling?*

R. 65. I will ever avoid the vain amusements and pleasures of the world, believing that their tendency is to dissipate the mind, to unfit it for serious reflection, to produce a stronger attachment to this world, which I must soon leave, and to hinder me in my preparation for a future state.

Q. *Have I yielded to worldly temptations, and joined in those amusements, which my conscience disapproves? Or have I been constantly mindful of the injunction, Be not conformed to this world.*

R. 66. I will never allow myself to laugh at the follies, failings, and infirmities of others, and if any one in my presence should exhibit a fellow

creature for ridicule, and thus attempt to produce merriment at the expense of another, I will manifest disapprobation of such conduct, believing it to be sinful and displeasing to God.

Q. Have I been as tender of the reputation of others as of my own? and have I in this respect observed the golden rule; As ye would that men should do to you, do ye also to them likewise?

R. 67. I will select for reading, such books only as have a tendency to improve the mind and reform the heart, and will ever avoid those, however attractive, from which no solid benefit can be derived.

Q. Have my opportunities for reading been improved to the best advantage? or have I read rather for amusement, than instruction and profit?

R. 68. I will not be too communicative or reserved, and not too inquisitive, or too backward in answering proper questions.

Q. Am I loquacious? or reserved and unsocial? Am I impertinent in questions? and do I wish to conceal what others have a right to know?

R. 69. I will avoid familiar intercourse with those, who are vicious, profane, or immoral in their lives and conversation.

Q. Have I carefully observed this resolution under a conviction, that evil communications corrupt good manners?

R. 70. I will endeavour so to conduct, as shall convince the impenitent around me, that I desire the salvation of their souls, and, by warning and entreaty, will seek to lead them in the path of life.

Q. Have I complied with this resolution in my daily deportment, in my life and conversation?

R. 71. I will regard with interest all genuine revivals of religion, believing, that they are produced by the special influences of the Holy Spirit, and that they promote the glory of God, the salvation of souls, and the enlargement of the Redeem-

er's kingdom; and I will ever rejoice to hear of them, and will earnestly desire, that they may be multiplied until they shall be spread over the whole earth.

Q. Have I, in view of this resolution, earnestly desired a revival of religion in this place? Have I used all possible exertions to effect one? Can I with the prophet say sincerely, O Lord! revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

R. 72. I will study prudence and economy in all my expenses, that I may be enabled to relieve the wants of the destitute, and contribute towards the benevolent objects of the present day.

Q. What have I given in charity to-day? What is its annual amount? What proportion will my charity bear to my needless expenses?

R. 73. I will avoid an avaricious spirit, as being entirely opposed to the temper of the Gospel, but yet will highly value this world's goods, because they not only promote my own personal happiness, but afford me ability to benefit my fellow creatures, and to advance the cause of the Redeemer.

Q. Is mammon my idol? Why should I eagerly lay hold on the wealth of this world, which I must soon leave behind me? Can it be employed to a nobler purpose, than to advance the virtue and happiness of man, and the kingdom of Christ?

R. 74. I will endeavour to promote the happiness and spiritual good of all, with whom I associate.

Q. Do I daily pray for my friends and kindred, my neighbours and fellow men? Do I seek, in all other possible ways, their conversion and eternal salvation?

R. 75. I will endeavour at all times to realize the immediate presence of God, and to maintain a holy awe of Him, and a constant fear of offending Him.

Q. Do I think, and feel, and speak, and act, as under the omniscient eye of God? Is it my supreme desire to glorify and serve Him? Is His favour my solace and joy?

R. 76. I will endeavour to model my character and conduct, in all respects, after the Gospel.

Q. Has this been my past endeavour? and is it my aim for the future?

R. 77. I will endeavour to recommend the religion of Christ by a mild and amiable deportment.

Q. How far does religion shine forth in my conduct? and is it made to appear desirable and attractive by my example?

R. 78. I will regard, with Christian compassion and charity, the spiritual woes and wants of the great human family.

Q. Do I weep over the dying Heathen? and do I most ardently desire to send them the bread and the water of life?

R. 79. I will view with pleasure the many benevolent Societies, which have been formed to promote the temporal and spiritual good of mankind, and will give them my approbation, my prayers, and my pecuniary assistance, so far as I have ability and opportunity.

Q. Have I done so the year past? If the relief of human sufferings, and the spread of the Gospel depend on me and others like me, will not the poor continue to suffer, and sinners continue to die in ignorance and sin?

R. 80. I will call myself to a most solemn account every night before closing my eyes to sleep, for my thoughts, words, and actions during the day past, and will endeavour to rest in peace with God and myself.

Q. Do I maintain this habit of reflection, and self-examination?

THE
ASSISTANT TO FAMILY RELIGION.

PART IV.

MORNING AND EVENING, AND OCCASIONAL PRAYERS.

Sabbath Morning.

O THOU Lord of the sabbath! enable us, on this morning of thy holy day, to worship thee in spirit and in truth: May we find it good to draw near to thee in prayer. We thank thee for the consecration of one day in seven to thine immediate service, and that there remaineth unto us the keeping of sabbaths. This is the day, which the Lord hath made, we will rejoice, and be glad in it. Grant us thy gracious presence and blessing. Take off our thoughts from the vanities of time and sense, and place them upon divine and heavenly things. We would cease from our own works, as God on the seventh day did from his, and call the sabbath a delight, the holy of the Lord, honourable; and honour him, not doing our own ways, nor finding our own pleasure, nor speaking our own words; but delighting ourselves in the Lord.—We confess before thee, O God! our manifold transgressions. With the leper under the law, we cry. Unclean, unclean, and with the humble publican, God! be mer-

ciful to us sinners. Like penitent Job, we would abhor ourselves, and repent in dust and ashes. O thou God of salvation! have mercy on us. Make bare thine almighty arm for our deliverance; save us, or we perish. Make us the trophies of thy victorious grace. Wilt thou, who didst at first command light to shine out of darkness, shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.—We bless thee, O God! for our creation and preservation; for the kind care thou hast taken of us from the commencement of our existence to the present moment. We thank thee especially for the gift of thy Son to a lost world, and for the method of salvation by him. What shall we render unto the Lord for all his benefits? We will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. We would present our bodies a living sacrifice, holy and acceptable, unto God, which is our reasonable service. When permitted to wait upon thee in thine earthly courts, grant us thy blessing. If thy presence go not with us, wherefore should we go up to thy house? Help us to keep our feet, when we go to the house of God, and to be more ready to hear, than to offer the sacrifice of fools. Be with all thy worshipping assemblies every where this day. Give them fellowship with thee in thine ordinances, and, while in thy banquetting house, may thy banner over them be love. Let none be disposed unnecessarily to forsake the assembling of themselves together, as the manner of some is. Impart, unto the Ministers of the Gospel, a double portion of thy Spirit. May they show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Bless the Minister of this church and people. Make him wise to win souls unto Christ. May this sabbath be a spiritual birth-day to thousands. Open thou blind eyes, unstop deaf ears, and break hard hearts.

Instruct the ignorant, reclaim the wandering, and edify thy people.—We thank thee, gracious Father! for the mercies of the past night, and the light and blessings of this holy morning. Let thy good providence preserve and defend us this day, and thy Holy Spirit guide and comfort us. Prepare us for all the duties and events of subsequent life, and, especially, for death, judgment, and a happy eternity. And now, O thou prayer-hearing and prayer-answering God! hear our supplications, and grant us an answer in peace through Jesus Christ; to whom as the Lamb, that was slain to redeem us to God by his blood, be blessing, and honour, and glory, and power, forever and ever. Amen.

Sabbath Evening.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come! Thy name endureth forever, and thy memorial unto all generations. Help us, at the close of thy holy day, to bow before thee with the profoundest veneration, and to worship thee in the beauty of holiness. We thank thee for the sabbath, which is now passed, and its sacred privileges; that we have been permitted to worship thee in the family, and in the house of our holy solemnities. Accept, through the mediation of the heavenly Advocate, our praises and thanksgivings; hear our supplications; and sanctify to us the instructions of thy word. May what we have this day heard, read, and meditated upon, of a religious nature, deeply impress our minds and do us good, as thy word doth the upright in heart. If we have mispent or profaned in any degree thy holy day, pardon us we beseech thee. May the services of thy people, in all parts of Christendom, come up in acceptable remembrance before thee. Wherein their worship

has been defective or defiled, forgive. *Let what they have this day learned of God and his law, their depravity and ruin, Christ and his gospel, powerfully impress their hearts, and influence their practice.* May thy word, this day dispensed, be quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. Cause a heavenly wind to blow, that dry bones may be enlivened, and the dead in trespasses and sins be quickened. Bless all thy churches. Build them up in the faith, order, and purity of the gospel. May all, who minister at thy holy altar, be richly furnished for the services of the sanctuary, and be inspired with an ardent love to the souls of men. Bless the Minister of thy gospel in this place. May he be instant in season and out of season, labouring abundantly in word and doctrine, not teaching for doctrines the commandments of man, but the pure word of God. Succeed all attempts to spread the gospel to the ends of the earth, and to save a perishing world.—O Lord! graciously regard us, who are now worshipping before thee. Behold! we are vile, what shall we answer thee? Our sins are more numerous, than the hairs of our heads, and testify against us. But, O Lord! enter not into judgment with us, for in thy sight shall no man living be justified. With the disciples of Christ we pray, Lord! save us; we perish. O thou, who art exalted to give repentance to Israel and remission of sins! give us ^{thy} Godly sorrow, which worketh repentance to salvation not to be repented of. Pardon us we beseech thee, O God! and accept us in the Beloved.—We thank thee, heavenly Father! that thou hast so tenderly loved us, as to give thine only begotten Son to die for us! Praised be thy name, that eternal redemption may be obtained through the blood of sprinkling. We give thee thanks, O God! for the blessings of life, and of the past day in particular.

—We commit ourselves into thy hands for keeping this night, O thou Shepherd of Israel, who never slumberest nor sleepest! May we lie down to rest in peace and safety, and in favour with God and man. Having been refreshed with sleep, bring us to behold the morning, rejoicing in its light and in thy loving kindness. Ever may we act in thy fear and live to thy glory. When the evening of life shall arrive, and we are called to close the day of toil and trouble, may we fall asleep in Jesus, and, in the morning of the resurrection, awake to a glorious and blissful immortality. Hear our prayer, O Lord! give ear to our supplications; in thy faithfulness answer us, and in thy righteousness. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen.

Monday Morning.

Our voice shalt thou hear in the morning, O Lord! in the morning will we direct our prayer unto thee, and will look up. Lord! teach us to pray in faith, for he that cometh to God must believe that he is, and that he is a rewarder of them, that diligently seek him. O thou eternal Father! we have sinned against heaven and before thee, and are no more worthy to be called thy children. We have acted the part of prodigals. We have strayed far from our heavenly Father's house, and wantonly rioted in the vanities and follies of the world. We would repent and return; and, O! have compassion upon us. Hide thy face from our sins, and blot out all our iniquities. Enable us to lay aside every weight, and the sin, which doth so easily beset us, and to run with patience the race, that is set before us, looking unto Jesus, the author and finisher of our faith. Fulfil in us all the good pleasure of thy

goodness, and the work of *faith with power*. *Help* us to set our affections on things *above, not on things* on the earth; and to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal. Ever may we live mindful of the day of judgment, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them, that know not God, and that obey not the gospel of our Lord Jesus Christ, and to be admired in all them that believe.—Bless all our dear absent friends and connexions with the same blessings we ask for ourselves. Forgive our enemies, and reward our benefactors. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Rectify every thing, that is amiss in the Christian church, in doctrine, practice, and discipline. Give unto them, who mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Have compassion, O God! upon impenitent sinners. Show them, that they stand on slippery places, and turn their feet unto thy testimonies, before they are beyond the reach of mercy, where no place for repentance can be found, though they seek it carefully with tears. O! pluck them, we beseech thee, as brands out of the burning, and save them from everlasting destruction. Bless our highly favoured country. May it ever be the residence of freedom, peace, and happiness, and a safe retreat for the persecuted and oppressed. Make all who are in places of publick trust faithful to the publick interest. Thou hast made of one blood all nations of men for to dwell upon all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation. Bless we pray thee the whole family of man with knowledge, righteousness, and salvation.—O thou God of mercies! we thank thee for the blessings we have enjoyed. Thou hast

been to us a bountiful benefactor. We have been fed, and clothed, and sustained by thee. And we are under ten thousand obligations of gratitude to the Father of mercies. We praise thee, that thou didst keep us during the silent watches of the night, and hast lifted upon us the light of this new day in circumstances of comfort. Be with us during this day, and all our earthly existence. Guide us in the path of duty and salvation. As our Lord hath taught us, so we pray, Our Father, who art in heaven! hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

Monday Evening.

Almighty God and most merciful Father! we adore thee as a being possessed of all possible perfections, excellence, and glory. Who is like unto thee, O Lord! glorious in holiness, fearful in praises, doing wonders? We approach thee through Jesus Christ, who is Mediator between God and man. In the name of our great High Priest, who is passed into the heavens, we would come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.—We thank thee, O Lord! that thou didst make man with such noble powers of body and mind. There is a spirit in man; and the inspiration of the Almighty giveth them understanding. But, O Lord! we have to acknowledge the apostacy of the human race. The crown is fallen from our head; wo unto us that we have sinned. Our hearts by nature are deceitful

above all things, and desperately wicked. *O, wretched* are we! who shall deliver us from the body of *this* death! Our flesh trembleth for fear of thee, and we are afraid of thy judgments.—Praised be thy name, that thou hast not cut us down as cumberers of thy ground, but that we have still a standing in thy vineyard. Thou art waiting to be gracious, and calling by the voice of providence and the glorious gospel, Turn ye, turn ye, for why will ye die: O that we might obey thy calls, turn and live. Give us repentance towards God, and faith towards our Lord Jesus Christ. May we have the blessedness of that man, whose iniquities are forgiven, and whose sins are covered. Enable us to exercise ourselves so as to have always a conscience void of offence towards God and man.—Graciously regard those, who are in a state of impenitence. Teach transgressors thy ways, and let sinners be converted to thee. Quicken those, who are dead in trespasses and sins. Bless the aged. Support them in the decline of life, and let the evening of their days be tranquil and happy. Command thy blessing upon the middle aged, and the rising generation. May parents command their children and their households after them, that they may keep the way of the Lord, to do justice and judgment. Comfort Zion, make her wilderness like Eden, and her desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody.—Great Author of our being and blessings! we thank thee for the favours, thou hast been pleased to bestow upon us. From thine inexhaustible fulness, our daily wants have been supplied. We bless thee for the wonders of redeeming love, for the overtures of mercy, and for the day and means of grace. Make us wise unto eternal life. Help us to choose that good part which shall never be taken away from us. We thank thee, O Lord! for the protection and blessings of another day and evening. We now commit our-

selves, soul and body, into thy keeping *for this night*. May thy holy angels encamp around our *habitation* and defend us. Bring us in safety to see another day, prepared for its duties and events. Guide, guard, and bless us in this state of trial, and at death receive us to mansions of glory, through the atonement and intercessions of Jesus Christ. Now unto him, that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever. Amen.

Tuesday Morning.

O thou high and lofty One, that inhabitest eternity, whose name is Holy! heaven is thy throne and earth is thy footstool, and all creatures and things are the workmanship of thy hands. But, praised be thy name, though thou art exalted as God over all, blessed forevermore; yet thou dost condescend to dwell with those, that are of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. O Lord! in thine infinite condescension look down upon us, now prostrate before thee. We humbly confess all our iniquities and guilt. We have erred and strayed like lost sheep. When we have known our Master's will, we have not been careful to perform it, and therefore deserve to be beaten with many stripes. O Lord! have mercy upon us miserable sinners. Spare thou us, who confess our faults. Let us know the plague of our hearts, and see what evil dwells within us. Give us the deepest penitence for sin; for a broken heart, O God! thou wilt not despise. May we think on our ways, and turn unto the Lord, from whom we have so ungratefully

revolted. O for an interest in the blood of Christ, which cleanseth from all sin. We would go unto the glorious Saviour, who hath said. Come unto me all ye that labour and are heavy laden, and I will give you rest. Enable us at all times to possess the temper of Christians, that we may manifest ourselves to be the disciples of the meek and lowly Jesus. —O thou compassionate Father in heaven! be pleased to extend thy grace to the whole family of man. Give thy Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession. Say unto the north, Give up; and to the south, Keep not back; bring thy sons from far, and thy daughters from the ends of the earth. Let the gospel be preached to every creature under heaven, and be effectual to their conversion and salvation. Give to the Ministers of the Gospel ardent zeal in their Divine Master's service, and eminent success in their high calling. —We give thee thanks for thy manifold goodness in redemption. We praise thee, O Lord! for the news of eternal life, published in the gospel; that we are come not unto mount Sinai, that burned with fire, and threatens death; but unto mount Zion, which speaks mercy to every penitent. We bless thee, too, for the bounties of thy daily providence. Surely goodness and mercy have followed us all our days. We render thee thanks for the mercies of the night past. We laid us down, and slept; we awaked, for the Lord sustained us. Go forth with us, we beseech thee, in the concerns of this day. Prosper us in our lawful undertakings. Guide us by thine unerring counsel all the days of our pilgrimage, and enable us at death to depart this life in the triumphs of a Christian hope. And when absent from the body may we be present with the Lord, and be permitted to celebrate forever the praises of redeeming love. All which we ask in the name, and through

the mediation of Jesus Christ; to whom with the Father, and the Holy Spirit, be equal and everlasting honours. Amen.

Tuesday Evening.

Supremely great and ever glorious Lord our God! before thee angels, veiling their faces, bow and worship. Permit us, who dwell on thy footstool, unworthy as we are, to approach thy sacred Majesty's presence at this time through the atoning blood of Jesus. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving kindness in the morning, and thy faithfulness every night.—Blessed be God, who hath preserved us in our goings out and comings in, the day past, and who daily loads us with benefits. We have been the recipients of the Divine bounty continually, and we would gratefully acknowledge the hand, that has supplied us. Take care of us, O Lord! this night. Keep us as the apple of thine eye. Hide us under the shadow of thy wings. May we commune with our own hearts upon our beds, and meditate upon thee in the night watches. Bring us to behold the light of another day, better prepared to serve thee, than ever yet we have been. Be with us in all subsequent life. As thou hast guarded and blessed us in infancy, in youth, and in riper years; so do thou continue to be our Guardian and Benefactor. While we rejoice, that thou hast given us birth and education in a land of gospel light and liberty, may we not abuse our exalted privileges and blessings.—O Lord! we confess, that we have ill-requited thee for thy goodness. We have been disobedient children. We have violated thy precepts, and despised thy mercy. Our trespasses have reached unto the clouds,

and cry aloud for vengeance to be executed upon our guilty heads. It is thine amazing, thine infinite forbearance, that keeps us out of hell. Look in mercy upon us, O God of mercy! Turn us, O Lord! and we shall be turned; draw us with the cords of thy love, and we shall run after thee; mould us into thine image, and we shall be holy. Lord! lift thou up the light of thy countenance upon us, and put gladness into our hearts. Ever may we act as accountable creatures, and faithfully discharge the duties of our several stations and relations in life. May we be dead to this world, and alive to God and divine things, and always live prepared for death, judgment, and eternity.—Bless the whole Christian Church, of whatever denomination. Purge it from corruptions, heal its divisions, and increase its numbers. Awake, O thou north wind! and come, thou south! and blow upon thy garden, that the spices thereof may flow out. Look down from heaven, O God! and behold, and visit this vine, which, we trust thy right hand hath planted. Water it with the dew of heaven, and cause it to grow and flourish. Pour out thy Holy Spirit, and revive pure religion, and undefiled before God and the Father, in this place. Let converts to Jesus be multiplied, and let many be added to this Church, who shall finally be saved. Bless thy Servant, who labours among us in word and doctrine. Make him faithful and successful, as an Ambassadour of Christ. Have compassion, O Lord! upon the whole family of man. By thy all-conquering grace suppress all vice, error, and delusion. Plant Immanuel's standard in every land. Let thy word have free course and be glorified, and let the earth be full of the knowledge of the Lord as the waters cover the sea, and all flesh see thy salvation. And glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Wednesday Morning.

O thou God of the morning, as well as the evening! help us to worship and bow down, to kneel before the Lord our Maker, and to offer unto thee the sacrifice of praise and prayer. Thou hast prepared thy throne in the heavens, and thy kingdom ruleth over all.—We rejoice, that thou hast proclaimed thyself to be the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, and that will by no means clear the guilty. O Lord! what is man, that thou art mindful of him? and the son of man, that thou visitest him? We confess we are but sinful dust and ashes. We have apostatised from our Maker, and practically said, Depart from us for we desire not a knowledge of thy ways. If thou, Lord! shouldest mark iniquities, O Lord! who shall stand? But there is forgiveness with thee, that thou mayest be feared. Remit unto us all our sins, and be at peace with us in the blood of Christ. Dwell in us by thy Spirit, and cause the sacred fire of holy affection to flame in our hearts. Work in us, O God! both to will and to do of thy good pleasure, that we may work out our salvation with fear and trembling. Ever may it be, as our meat and drink to do the will of our Father in heaven; and ever may we resemble those blessed spirits above, whose love is most ardent, and whose obedience is most perfect. In all that we do, may we aim to promote the glory of God, and to diffuse happiness around us. And may our path be as the shining light, which shineth more and more unto the perfect day.—O Lord! as thou has directed us, so we would make intercessions for all men. Cause thy churches to revive, and shoot forth as the branches of Lebanon, and kings to become nursing fathers, and queens nursing mothers to the whole Israel of God. Roll on the golden age of light and

love, when the holy and happy kingdom of Christ shall embrace the great family of man. Bless the Ministers of religion. Give them the heart of the pious, the tongue of the learned, and the zeal of the faithful, and let their labours not be in vain in the Lord. O thou sovereign Ruler among the kingdoms of the earth! we pray thee to bless all nations, especially, the land in which we live. Endue the President of these United States with patriotick principles. Ever may he know what the American Israel ought to do, and have an invincible desire to promote the highest prosperity and happiness of this great nation. Make all our officers peace, and our exactors righteousness. May our Judges honour justice in our courts of judgment. Accept, O Lord! our acknowledgments for all favours bestowed upon us. We thank thee for the capacities, intellectual and moral, with which thou hast endued us. We rejoice in the overtures of mercy, made us in the gospel, and for the weighty motives to persuade men to embrace the Saviour and live. We bless thee for the guardian care thou didst exercise over us the last night. O thou Shepherd of Israel! praised be thy name, that we were preserved, while others slept the sleep of death, that no distressing accident befel us, and that thou hast opened upon us the eyelids of the morning in circumstances so favourable. We commit ourselves into thy hands for keeping this day, as unto a faithful Creator. To thee belong the issues of life and death. Give us grace to do all the work of the day in its day. May we persevere in well doing unto the end of life, and receive a crown of glory, that fadeth not away. All which we ask in the name of our ascended and glorified Mediator. Now unto the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, be glory forever. Amen.

Wednesday Evening.

Eternal and unchangeable God! we adore thee as the supreme Majesty of heaven and earth. All nations before thee are as nothing; and they are counted to thee less than nothing and vanity. Harken unto the voice of our cry, our King and our God! for unto thee will we pray.—We acknowledge, O God! the depravity of our natures. Our sins have risen, as mountains, to separate between thee and us. We are polluted from the crown of the head to the sole of the foot; there is no soundness in us. Where, O Lord! shall we go for cleansing? Wash us from sin and uncleanness in that fountain, opened to the house of David, and to the inhabitants of Jerusalem. Though our sins be as scarlet, may they be white as snow; though they be red like crimson, may they be as wool. May we abhor that which is evil, and cleave to that which is good. May we be fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer. Divest us of all pride, and clothe us with humility, and make us to be partakers of the inheritance of the saints in light. —We thank thee for thy written word, and that the law of the Lord is perfect, converting the soul; that the testimony of the Lord is sure, making wise the simple, more to be desired than gold, yea, than much fine gold, sweeter than honey, or the honey comb. We bless thee for a preached gospel, and that it is the wisdom of God and the power of God unto salvation, to every one that believeth.—May grace be with all them that love our Lord Jesus Christ in sincerity and truth. May thy professing people be much in prayer, that they may obtain a blessing for themselves and a sinful, deluded world. Bless the Ministers of religion. Make them burning and shining lights in thy golden candlesticks.

Endue them with wisdom, prudence, and holy zeal. Bless the great council of our nation. *Rule in the hearts of our rulers.* May all who take part in civil affairs, be just, ruling in thy fear. Mercifully regard all the interests of our country, domestick and foreign. Exercise compassion towards all people, that dwell upon the face of the earth. Let the wickedness of the wicked come to an end; but establish the just. Comfort all that are in trouble and affliction. Relieve the wants of the poor and needy, sustain those, who are languishing on beds of sickness and sorrow, convert the unconverted, save the perishing, and fill the earth with thy glory. Bless this family with all needed temporal and spiritual favours. Let our lives, health, and happiness, be precious in thy sight. May the return of night remind us of the night of death, and that soon we must close our eyes upon all things here below. We praise thee for the protection, the supplies, and comforts of another day. To thy merciful care we commend ourselves this night. Defend our persons, dwelling, and possessions. May we awake in the morning and be still with God. Be pleased, O Lord! to accept this our evening service in the name of the blessed Jesus; to whom be praises everlasting. Amen.

Thursday Morning.

O thou, who hearest prayer, and unto whom all flesh should come! graciously assist us to call upon thy great and holy name this morning. O Lord! thou art incomprehensible in thy nature, infinite in thy perfections, and unwearied in thy goodness. Thy providential care extends to all thy creatures. The Lord is good to all, and his tender mercies are over all his works. We acknowledge the purity,

equity, and fitness of thy laws, and *the clemency of thy government*. We acknowledge the grace and glory of thy gospel, and the freeness, and richness of thy salvation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—But, alas! we have forsaken God who made us, and lightly esteemed the Rock of our salvation. We have been wise to do evil, but to do good, we have had no knowledge. O Lord! righteousness belongeth unto thee, but unto us confusion of face. We humbly pray thee, lay not judgment to the line, nor righteousness to the plummet; for in thy sight shall no man living be justified. Forgive us, we beseech thee. Impress thine image upon us, and make us the monuments of thy mercy, and the trophies of thy victorious grace. Break off the fatal enchantment of sin, that holds down our affections to this world. Enkindle within us a flame of divine love, that shall never be extinguished. O for more love, faith, and hope. —Extend thy compassions to all men. Enlighten the Gentile world with a knowledge of the truth. May the Sun of righteousness arise upon them with healing in his wings. Let the wilderness and the solitary place be glad for them, and the desert rejoice, and blossom as the rose. Have respect unto the seed of Abraham thy friend. May they renounce their infidelity, and embrace the Saviour, whom their fathers crucified and slew. Let Zion share in the blessings of her Lord and Saviour. We rejoice that the church lies near thy heart, and that her name is engraven on the palms of thy hands. Furnish all the churches with suitable guides. Give unto all destitute flocks pastors after thine own heart, men of understanding and piety. May the Ministers of the Gospel cry aloud and spare not, lift up their voice like a trumpet, and show thy people their transgressions, and the house of Jacob their sins, and thus clear their skirts from the blood

of souls. O thou great *Fountain of love!* compassionate all those in persecution, in *slavery*, and in prison. Pity the sick and the afflicted, the poor and the needy, the tempted and the disconsolate, the widow and the fatherless.—May thy blessing, O Lord! rest upon this family, as it did upon the house of Obed-edom; and may all who appertain to it belong to the household of faith, and be numbered with thy jewels, when thou shalt make them up.—We thank thee for the mercies of our lives, which demand our unfeigned gratitude. Thou hast cured our sicknesses, healed our diseases, and richly supplied our wants. Praised be thy name for the blessings of the night, that our repose was quiet and undisturbed, and that thou hast caused the day-spring to know his place. This day grant us thy presence, shield us from all dangers, and administer to our necessities, temporal and spiritual. Be with us and bless us all the days we are permitted to live upon the earth: and when we drop this veil of flesh, may our souls rise to regions of eternal blessedness and glory. This our morning sacrifice, we offer in the name of thy beloved Son, our great High Priest above, to whom be rendered unceasing praises. Amen.

Thursday Evening.

Most merciful Father in heaven! Thee we adore as the God of nature, providence, and grace. Thou makest the outgoings of the morning and evening to rejoice. We would this evening approach thee with reverence and godly fear. And, O! suffer us not to draw nigh unto thee with our mouths, and honour thee with our lips, while our hearts are far from thee.—We have reason, O Lord! with shame, remorse, and the deepest contrition, to con-

less our sins. We have forsaken thee, the *Fountain* of living waters, and hewed out to *ourselves* cisterns, broken cisterns, that can hold no water. We have abused thy gifts, despised thy goodness, and disobeyed thy commandments. Like Ephraim, may we bemoan ourselves with penitential grief and sorrow. Ever may we exhibit the humility, which becomes offenders, for God resisteth the proud, but giveth grace unto the humble. Let us not be conformed to this world, but may we be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God.—O thou beneficent Parent! write laws of gratitude upon our hearts for thy varied goodness. Thou hast daily loaded us with benefits. Goodness and mercy have followed us all our days. Thy munificence hath spread our table, supplied our vestry, and given us all things richly to enjoy. We thank thee for the riches of thy grace in Christ, and for that crown of glory which awaits all true believers.—Have compassion, O Lord! upon the careless and secure. Let them not cry, A little sleep, a little slumber, a little folding of the hands to sleep, till by experience they find, that it is a fearful thing to fall into the hands of the living God. May the transcendent excellencies and glories of Christ, and of the mediatorial kingdom, attract their attention, and lead them to embrace Christ, as their Redeemer and Saviour. Comfort the afflicted, confirm the doubting, cheer the disconsolate, and sustain the aged under their infirmities. Be with those, who go down to the sea in ships, who do business in great waters. Properly may they notice the works of the Lord, and his wonders in the deep. Preserve them on the mighty ocean and bring them safely to the desired haven. Arise, O God! and have mercy upon Zion. Lengthen her cords, and strengthen her stakes. Pour out thy Spirit, and cause that there may be a general revival of relig-

ion. We thank thee, that *thou hast revived thy* work in so many places, and that such multitudes have been born into the kingdom of thy dear Son. O let there be a revival of religion in this place. May thy ministering Servant among us be greatly blessed as an Ambassadors of Christ. Touch his heart as with a live coal from off thine altar, and enable him to dispense the oracles of God with faithfulness and success. And may many persons, who are now dead in trespasses and sins, be quickened, and made spiritually alive.—O Lord! we humbly thank thee for the favours of the past day. Afford us protection this night. May no evil come nigh our persons or habitation. Let us lie down upon our beds, pardoned and accepted. Grant us sweet communion with thee in the watches of the night. May our sleep be refreshing and not that of death. In the morning may we arise in health and activity. Cause that the voice of rejoicing and salvation may ever be heard in our tabernacle. O thou glorious God! deliver our souls from death, our eyes from tears, and our feet from falling: And when our days shall be numbered and finished, like good old Simeon, let us depart in peace, our eyes having seen thy salvation. Now to Him, who loved us and washed us from our sins in his own blood, to him be glory and dominion forever and ever. Amen.

Friday Morning.

O thou, who art the Most High over all the earth before thee all holy creatures prostrate themselves and worship. And thou art worthy, O Lord! to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. We come this morning to pay thee homage as our Creator, Preserver, and Benefactor.

We bless thee that we are so fearfully and wonderfully made, and are allied, by our spiritual natures, to the angelick world. We rejoice, that Christ has come into the world to save sinners, and that his doctrines are pure and spiritual, his examples amiable and godlike, and his sufferings and death an expiatory sacrifice for sin. When we consider the excellency of thy nature, the holiness of thy law, and the riches of thy grace, we have reason to be overwhelmed with confusion at the remembrance of our ingratitude, our transgressions of thy law, and our disregard of thy glorious character. By our sins we have become obnoxious to thy justice. But thou hast not forgotten to be gracious. Turn us, O God! and cause thy face to shine, and we shall be saved. Set us as seals upon thine heart; as seals upon thine arm. We would aspire after a perfect likeness to the moral image of God, and be followers of them, who, through faith and patience, inherit the promises.—Show favour, O blessed God! to all ranks and descriptions of persons. We plead for Zion. Cause a glorious accession to thy Churches. Let all who name the name of Christ, depart from iniquity. While in the wilderness, give them the manna from heaven, the streams of the smitten rock, and the fiery cloudy pillar. May their holy purposes and resolutions, their works of faith, and labours of love, and patience of hope, in our Lord Jesus Christ, be recorded in thy book of remembrance, as a memorial in their behalf. Extend the golden sceptre of mercy to a world lying in wickedness. Enlarge the kingdom of the Prince of peace, and diffuse Christian knowledge and happiness to the utmost bounds of the earth. Smile upon this nation. Preserve us from war, pestilence, famine, and every evil thing. Bless this family in particular. May the united head of it walk within their house with a perfect heart, and as heirs of the grace of life. And may all of them belong to the

household of faith, and to the family of heaven.—

We thank thee, O Lord! for all social favours, and domestick enjoyments. We bless thee, that thou hast kept us during the night; that we were preserved from devouring flames, from the pestilence, that walketh in darkness, and the sleep of death. We praise thee that we see the light, and enjoy the comforts of another day. Compass us about as with a shield, and preserve us in our going out and coming in, at all times, and in all places. Prosper us in the work of our hands, and provide for our returning wants. May we persevere in well-doing till we arrive at the celestial Zion, and are permitted to serve God day and night in his temple above. Now to him, that is of power to establish us according to his gospel, and the preaching of Jesus Christ; to God only wise, be glory through Jesus Christ, for ever. Amen.

Friday Evening.

O Lord our God! help us this evening to worship thee in the beauty of holiness. Thou hast never said to the seed of Jacob, Seek ye my face in vain. We would, therefore, call upon thy great and holy name, believing that thou art, and thou art a rewarder of them, who diligently seek thee.—O Lord! we confess our sins of omission and commission. We have been in pursuit of the pleasures, honours, and splendours of the world. How often have we offended in thought, word, and action! How stubborn our wills, vain our thoughts, and earthly our affections! Our hearts cleave to the dust. We would feel, that we have offended, and that there is no help in ourselves. We would hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. Remember not the sins of

our youth and riper years; but blot out all our transgressions, and give us the peace of God, which passeth all understanding. O thou Physician of souls! heal our spiritual maladies; restore us to health and soundness, and to the joy of thy salvation.—Teach transgressors thy ways, and turn the disobedient to the wisdom of the just. Let them, that are rich in this world, be not high minded, nor trust in uncertain riches, but in the living God, who giveth them all things richly to enjoy. May they do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. Make all the poor of this world rich in faith, and heirs of the kingdom.—May every Christian society flourish in knowledge, holiness, and happiness. Build thou the waste places of Zion. Give unto all destitute flocks pastors after thine own heart. Let thy priests be clothed with righteousness; and let thy saints shout for joy. Send forth heralds of salvation to plant and build Churches, in the region of darkness and the shadow of death. Guide in the public councils of our nation; overrule all our civil affairs for thy glory. Make all our colleges nurseries of piety, as well as useful knowledge. Cast into them the salt of grace, that from these fountains may issue streams, which shall make glad the city of our God.—Thanks to thy name, all gracious Father! for the blessings of thy good providence; that thou hast watched over us with paternal care, preserved us in existence, and afforded us a competence of the things of this life. We would rejoice, that Christ has gloriously died to redeem us, and that thou hast accepted his atoning sacrifice. We thank thee for the blessings of another day, that thou hast preserved us amidst dangers, that we are still in the land of the living, and in the enjoyment of health, liberty, and safety. O thou

Guardian of men! take *this family under thy protection* this night. May our dwelling place be a safe and quiet habitation. May the shadows of the evening remind us of the night of death, and the importance of preparing for it. Bring us to see the light of a new day, rejoicing in the loving kindness and tender mercy of our heavenly Father. May our days on earth be happy, and our eternity joyous. And glory be to God the Father, and to the Son, and to the Holy Ghost. Amen.

Saturday Morning.

Infinitely great and glorious God! in the name of our High Priest, who is passed into the heavens, we draw near to thee this morning. We would rejoice, that in every thing by prayer and supplication with thanksgiving, we are to make known our request unto God.—We acknowledge, O Lord! that we have sinned against the light of nature, and thy written law and gospel. We have been vain in our imaginations, and our foolish hearts have been darkened. We have been lovers of pleasure more than lovers of God. And, by our iniquities, we have exposed ourselves to thine everlasting displeasure.—But, behold, O God our Shield! and look upon the face of thine Anointed, and have mercy on us. May the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our consciences from dead works to serve the living God. Search us, O God! and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting. Let us not spend the golden hours of time in the pursuit of vanity, but let us live as citizens of the spiritual Jerusalem, and endeavour to ~~form~~ ^{shape} our hearts and lives to the temper and manners of the

heavenly world. Jesus, thou son of David! have mercy upon all men. Graciously regard those, who are dead in trespasses and sins. Come, O breath! and breathe upon these slain, that they may live. Teach the moralist the necessity of vital godliness, and the hypocrite the deceitfulness of his heart, that he may stand amazed. Accomplish all thy predictions, relating to the latter day glory of the Church. May the way be opened for the introduction of the gospel in all lands. Let the Pagans, who know nothing of God, Christ, and the Bible, renounce their idolatry, and embrace the religion of the gospel. Let the Mahometans, who now take the Koran for their guide, cease to follow such delusions, and receive the sacred Scriptures as Heavenly Oracles, and as the standard of their faith and practice. May the Jews, who now reject the Saviour, ere long believe in him as the Messiah of the Scriptures, to their everlasting joy and salvation. May all the Papists give up their varied superstitions, and worship God in the purity and simplicity of the gospel. And may all errors and false religions be done away. We rejoice that thy immutable promise and attributes are pledged for the accomplishment of thy predictions in reference to Zion. To this end bless all exertions, that are making for the advancement of thy glory, and the salvation of men. O that Christians would arise and obey the command of their ascended Saviour, Go ye into all the world, and preach the gospel to every creature.—We bless God for the religious instructions afforded us. We thank thee, that thou didst, at sundry times, and in divers manners, speak in time past unto the Fathers by the prophets, and in these last days hast spoken unto us by thy Son Jesus Christ and his apostles. Ever may we take thy word as a lamp unto our feet, and a light unto our path. Glory to God in the highest, for the plan of redemption and the overtures of grace in the gospel. O! let us not

despise the proffers of salvation, and reject a crucified Saviour. We praise thee for the mercies of the night; that while many were full of tossings to and fro unto the dawning of the day, we enjoyed quiet repose. Cause us to hear thy loving-kindness in the morning, for in thee do we trust; cause us to know the way wherein we should walk, for we lift up our souls unto thee. Establish thou thy covenant with this family, for an everlasting covenant, even the sure mercies of David. Prepare us for the vicissitudes of this mortal state, and when we come to die, may we die in the Lord, and be blessed for ever. Be pleased, gracious God! to accept our persons and services in the Beloved. Now blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

Saturday Evening.

O God! thou art our God, early will we seek thee; our fathers' God, and we will exalt thee. May we come unto thee, as children unto a father, who is able and ready to assist them. Indite our petitions for us, and enable us to present them before thee in faith. Thy throne, O God! is for ever and ever; the sceptre of thy kingdom is a right sceptre. We adore the wisdom of thy conduct, the holiness of thy ways, and the riches of thy grace. We rejoice, that in Christ Jesus, mercy and truth are met together, righteousness and peace have embraced each other. Where sin hath abounded, grace can now much more abound. Deal with us according to the tenour of thine everlasting covenant of grace. Wash away our sins in the blood of the immaculate Son of God, that we may be presented spotless before thy throne in glory. Subdue our

vile passions, and make us willing captives of the Prince of peace. May the same mind be in us, which was also in Christ Jesus. Let us die daily unto sin, and live unto God. May we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil; and may we not be weary in well doing, for in due season we shall reap, if we faint not.—Graciously regard, O God! all the sons and daughters of affliction. Be thou a Father to the fatherless, and a Judge of the widows in thy holy habitation. Give redemption to captives, loose the bands of wickedness, undo heavy burdens, and let the oppressed go free. Pity the sick, and heal their diseases. Furnish the destitute with food and raiment. Be a guide to them who travel by sea or land. Give to all, repentance, pardon, and salvation. Bless our American republick. We thank thee for our constitutions of government; that our nobles are of ourselves, and our governours proceed from the midst of us. We thank thee for all our civil, religious, and literary privileges; and that thou hast given us a good land, and crowned it with many blessings. Thou hast not dealt so with any nation. May our country continue to be under the care of thy watchful providence. May we be a holy, that we may be a happy people. May all our friends and relatives be the objects of thy favourable regard. Let them be enriched with the blessings of thy heavenly grace. May Zion awake and put on her strength; arise, shake herself from the dust, and put on her beautiful garments. Preserve the church from all dangers within and without. Extend her boundaries from sea to sea, and from the river to the ends of the earth. Make all the Ministers of religion faithful and zealous. Give them the tongue of the learned, that they may know how to speak a word in season to them that are weary. Let the heathen now shrouded in the gloom of moral death, be irradiated with the light of the

gospel. O Lord! how long shall darkness, ignorance, and superstition, so awfully reign? Arise, O thou most Mighty! in thy strength, and convert, and save a perishing world.—Now, Lord! what wait we for? Our hope is in thee. We thank thee, thou Guardian of man! for the salvation and blessings of another day and week. Watch over us for good this night. Let thy holy angels pitch their tents around our habitation, and may we dwell in security. Prepare us for the duties and services of thy holy day. Let it be a season of refreshing from the presence of the Lord. Meet out all our changes in mercy, and when time with us shall be no longer, receive us to mansions of eternal blessedness. Now to the Lamb, that was slain to redeem us to God by his blood, be power, and riches, and wisdom, and strength, and honour, and glory, and blessing for ever. Amen.

Sabbath Morning.

O thou, who art the God of all true worshippers! help us, on this holy morning, to lift up our hearts with our voice to thee in prayer. We bless thee for all the institutions of religion, and especially for the institution of the sabbath. We would rejoice in the return of sacred time. O! may we be in the Spirit on this the Lord's day, and engage, with holy ardour, in the duties of religion. As Christ on this day was raised from the dead by the glory of the Father, so may we experience the power of his resurrection, and rise from the death of sin, to the life of holiness. May we remember the Sabbath day to keep it holy, and call to mind, that it commemorates the two greatest works of God, the creation of all things and the redemption of man, and is typical of that glorious and eternal sabbath, reserved for saints

above. We would gratefully recollect, that on this day the Saviour of the world burst the bars of death, and rose triumphant from the tomb, as the first fruits of them that sleep, and as a pledge of our own resurrection. Never may we account the sabbath a weariness, but a delight; and may we rejoice to worship thee publickly in the presence of thy people, and be enabled to say with the pious Psalmist, How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord. If permitted to go up to thy house, may we enter thy gates with thanksgiving, and thy courts with praise. Make us joyful in the house of prayer. And, by worshipping thee on earth, may we become experimentally acquainted with the worship of heaven, and meet for that blessed abode. Let thy goings, O God! be seen in every Christian sanctuary. May it be, unto all thy worshipping assemblies, the house of God, and the gate of heaven. While Paul may plant, and Apollos water, Lord! give increase. May the Ministers of the Gospel preach in demonstration of the Spirit, and of power, with the Holy Ghost sent down from heaven, the Lord working with them, and confirming their words with signs following. Command thy blessing upon those, who are necessarily detained from the house of God. Give them much of thy presence at home, and may they hold a sacred fellowship with thee on this day of holy solemnities. Remember in mercy those who never enjoyed the sacred privileges of the sabbath and sanctuary, and who never heard of a crucified Saviour. Send the gospel to the ends of the earth, and fill the world with thy glory.—O Lord we confess our unworthiness of the day and means of grace, of the light, liberty, and blessings of the gospel. We acknowledge we are utterly unworthy of the least mercy. For, O Lord! we have sinned against thee. We have done those things thou hast forbidden, and left

undone those things thou hast commanded us to do. Our iniquities are great, and separate between thee and us. And we dare not look up to the throne of grace, but in the name of Christ. O! for his sake remit all our transgressions, and save us from the wrath to come. Fill us with holy love. As the hart panteth after the water brooks, so may our souls pant after thee, O God! Blessed Jesus! be unto us all that we need; as a hiding place from the wind, a covert from the tempest, a river of water in a dry place, and the shadow of a great rock in a weary land. Be our friend, our Saviour, our everlasting portion. We bless thee for thy merciful protection during the past night. The day is thine, the night also is thine. Thou hast prepared the light and the sun. And we give thanks, that we are this morning the monuments of thy mercy. O! help us to spend this and all our days in thy fear, and to thy glory. And finally may we find acceptance with thee through Jesus Christ. Amen.

Sabbath Evening.

Transcendently great, and glorious Jehovah! permit us to approach thee as humble suppliants. The preparations of the heart in man, and the answer of the tongue are from the Lord. O! prepare our hearts to worship thee, and enable us to order our speech aright before thee at the close of this thy holy day. O thou Most High, who dwellest not in temples made with hands! dispose us properly to appreciate and improve the religious services of thy house. May we seriously remember, that every prayer, sermon, and sabbath, brings us nearer to eternity. We would fear lest a promise being left us of entering into rest, some of us should come short of it. We bless thee, O Lord! for the sabbath

and the sanctuary, and for the privilege of *worship*-
ping thee according to the dictates of our own
consciences, without fear or molestation. May our
religious services this day be accepted of thee.
Forgive the iniquity of our holy things. May the
preaching of Christ crucified from sabbath to sab-
bath be unto us the power of God, and the wisdom
of God. Ever may we keep the sabbath from pol-
luting it, and may we love the habitation of thy
house, and the place where thine honour dwelleth.
Sanctify us through thy truth, thy word is truth.
Ever may we receive with meekness the ingrafted
word, which is able to save our souls; and be doers
of the word, and not hearers only, deceiving our
own selves.—Bless the dispensation of the gos-
pel this day. Let it be as seed, sown upon good
ground, which shall spring up and bring forth fruit
a hundred fold to the glory of thy great name.
Never may the Ministers of the gospel be weary,
nor faint in their divine Master's service. Make
them the instruments of turning many from dark-
ness to light, and from the power of Satan unto God,
that they may receive forgiveness of sins, and inher-
itance among them, which are sanctified by faith,
that is in Christ. Bless thy Servant, who is
set over this people in the Lord. Make him an
able, faithful, and successful minister of Jesus,
and give him many souls as the seal of his ministry,
and his crown of rejoicing, in the day of the Lord
Jesus. Bless all thy Churches. Increase them with
thine own increase. Build them up, and beautify
them. Pour upon the house of David, and upon
the inhabitants of Jerusalem, a spirit of grace and
supplication. For Zion's sake may they not hold
their peace, and for Jerusalem's sake may they not
rest, until the righteousness thereof go forth as
brightness, and the salvation thereof as a lamp that
burneth, and the Gentiles see thy righteousness,
and all kings thy glory.—O Lord! behold

us guilty creatures, in thine infinite compassion. We confess, that we have violated thy laws, times and ways without number. Our iniquities are greatly aggravated, for we have sinned against the clearest light, and the tenderest love, and thou mightest justly swear in thy wrath, that we shall not enter into thy rest.—Blessed Redeemer! give us the deepest penitence for our sins; and give us faith in thine atoning blood, by which we may overcome self, sin, the world, and the adversary of souls. O for that crown of life, which is promised to them that conquer. Forgetting those things, which are behind, and reaching forth unto those things, which are before, may we press towards the mark for the prize of the high calling of God in Christ Jesus. Give us the spirit of adoption, whereby we may cry, Abba Father, and may the Spirit itself bear witness with our spirits, that we are the children of God. Blessed be he that cometh in the name of the Lord, hosanna in the highest. Thus will we begin the song of praise on earth to perfect it in heaven.—O Lord! we thank thee for the blessings of the past day, and beseech thee to deliver us from the terrors of the night, and from the pestilence, that walketh in darkness. Be with us in our lying down, and rising up. Let thy kind providence attend us in all our earthly pilgrimage. And when the night of death shall come, may we sleep in Jesus, and, in the morning of the resurrection, may we open our eyes upon the rest, that remaineth for the people of God, and enter the temple above, not made with hands, eternal in the heavens, there to celebrate an everlasting sabbath. Grant these our requests for Christ's sake, our great and merciful High Priest above; to whom be glory in the Church forever. Amen.

Monday Morning.

Eternal Jehovah! we adore thee as the only living and true God, the Source of all being, perfection, and blessedness. Thou art the portion of Jacob, and Israel is the rod of thine inheritance, the Lord of hosts is thy name. We are unworthy to approach thy presence, and to lift up our eyes towards heaven; for we have forsaken the Lord, and provoked the Holy One of Israel to anger. Wherewith, then, shall we come before the Lord, and bow ourselves before the high God? In the name of Jesus, we come, pleading his atonement and intercession. For his sake draw near to us in mercy, while we attempt to draw near to thee in duty, and let the words of our mouths, and the meditation of our hearts, be acceptable in thy sight, O Lord! our strength and our Redeemer! Have mercy upon us, O God! according to thy loving kindness; according unto the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquities, and cleanse us from our sins. Purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow. Create in us a clean heart, O God! and renew a right spirit within us. May we, who are sinners of the Gentiles, once strangers and foreigners, become fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Beget us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven. Be our God in life, our hope in death, and our unfailing portion in the world to come.—Be graciously near unto thy Church universal. May her robes of sackcloth be changed for glorious apparel. Let no weapons,

formed against her, prosper. *Bring all the devices of the wicked to nothing. Restrain the adversary of souls, who goes about like a roaring lion, seeking whom he may devour. Put an end to Jewish infidelity, Mahometan delusion, Papal superstition, Pagan idolatry, and all impositions upon the consciences of men. Spread the pure gospel of the blessed God to the ends of the earth. May Christ see of the travail of his soul and be satisfied, and may the pleasure of the Lord prosper in his hand. We pray for the sons and daughters of affliction every where. Succour the tempted, relieve the oppressed, supply the wants of the needy, be a Father to the fatherless, and a Judge to the widow, heal the sick, and prepare the dying for death.—Smile mercifully upon our beloved country. Give unto all our Rulers a spirit of true patriotism. Counsel our Counselors, and teach our Senators wisdom. May all our public men be men of piety and virtue, a terror to evil doers, and a praise to them, who do well. May wisdom and knowledge be the stability of our times, and the fear of the Lord our treasure.—O Lord! we thank thee for food and raiment, house and friends, health and happiness. We bless thee for the safety and refreshment of the past night. Watch over us by thy kind providence this and all our days. Make us moderate in our desires, temperate in our enjoyments, and just in all our dealings with mankind. Guard us from the ten thousand snares round about us, and prosper us in our lawful undertakings. Incline us always to duty, and strengthen us to every good word and work. And when we come to walk through the valley of the shadow of death, may we fear no evil, having thy rod and thy staff to comfort us. In the morning of the resurrection, may we awake, and rise to a blessed immortality, and unite with the general assembly and church of the first born, which are written in heaven, free from sin, and free from sorrow. And to this eternal*

God, the Father, the Son, and the Spirit, be *endless* glory ascribed. Amen.

Monday Evening.

Most glorious and blessed God, whose we are, and whom we are bound to worship and serve! look down, and behold us in mercy from the habitation of thy holiness. Enable us to lift up our hearts with our hands to God in the heavens. We worship thee as the Creator of the ends of the earth. The invisible things of God, from the creation of the world, are clearly seen, being understood by the things, that are made, even his eternal power and Godhead; so that they are without excuse, who deny thy being. We acknowledge, O Lord! that thou didst make man but little lower than the angels, and didst crown him with glory and honour. But, alas! how is the gold become dim! how is the most fine gold changed! Man, created in honour, did not abide, but apostatized from thee his Maker, and incurred thine everlasting displeasure. We deplore the depravity of man, and his exposure to thine eternal indignation. All have sinned and come short of the glory of God. If we say that we have no sin, we deceive ourselves, and the truth is not in us. In a spiritual sense, we are wretched, and miserable, and poor, and blind, and naked. Our consciences condemn us, thy law and gospel condemn us, and all holy beings condemn us. We have destroyed ourselves, but in thee is our help. Canst thou not, wilt thou not, O Lord! have mercy upon us? Shed abroad thy love into our hearts, and raise our affections from earth to heaven. May we be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Subdue every corrupt desire and

affection within us. *Enable us to resist the assaults* of earth and hell, and to press on zionward. May we be strong in the Lord, and in the power of his might; and put on the whole armour of God, having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God, that we may be able to withstand in the evil day. Never suffer us to be like children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. May we esteem all thy precepts concerning all things to be right, and hate every false way. May the Spirit of truth guide us into all truth, and may the word of Christ dwell in us richly in all wisdom.—Lord! we pray for a world lying in wickedness. Cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. Gird thy sword upon thy thigh, O most mighty! with thy glory, and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness. Go forth conquering, and to conquer, till the earth shall be full of thy glory.—Guard, purify, and enlarge thy Church; increase her holiness and zeal, prudence and faithfulness. How long, O Lord! holy and true, shall the faith once delivered to the saints be perverted by human inventions, and groundless traditions. Dissipate the clouds of ignorance, error, and superstition, which hang over the Church. May persecutors no longer be drunk with the blood of saints and martyrs. Compose all animosities to the Church, and may Christians possess the unity of the spirit in the bonds of peace. O thou, who art the founder and benefactor of families! bless this family. Let this house be a Bethel where

the God of Jacob, shall delight to dwell. *Let the shades of this evening descend upon us in peace and tranquility. We desire to lie down upon our beds, in favour with the world and thee. Protect us during the defenceless hours of sleep, and bring us to see the light of another day, rejoicing in thy goodness, and in preparation for its duties and events. O Lord God of hosts! hear our prayer; give ear, O God of Jacob! All which we humbly implore in the name of Christ; to whom be glory forever. Amen.*

Tuesday Morning.

O Lord our God! we adore thee as the Alpha and Omega, the first and the last; as the blessed and only Potentate, the King of kings, and Lord of lords. May we approach thee this morning with a childlike confidence, and address thee as our Father in heaven. Thou knowest our down-sitting and our up-rising; thou understandest our thoughts afar off. Thou compassest our path, and our lying down, and art acquainted with all our ways. Thou knowest, O Lord! that we have presumptuously broken thy wise and holy laws. By our wicked works we have forfeited thy favours, and merited thine everlasting indignation, and thou mightest justly pour out thy fury upon us. O Lord! righteousness belongeth unto thee, but unto us confusion of face. To the Lord our God belong mercies and forgiveness, though we have rebelled against him.—O that our heads were waters, and our eyes fountains of tears, that we might weep day and night for our multiplied offences. May we think on our ways, and turn our feet unto thy testimonies. May we put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our minds, and

put on the new man, which after God is created in righteousness and true holiness. Ever may we watch against sin, and abstain from every appearance of evil. May we go, with faith, to him, who hath said, Him that cometh unto me, I will in no wise cast out. Help us to believe in him to the salvation of our souls. O, help us to admire, serve, and follow, the Captain of salvation. If sinners entice us, may we not consent to sin. May the same mind be in us, which was in Christ Jesus. Never may we be tempted by the allurements of sinful pleasures; but be steadfast in upright, sober, temperate, and industrious habits. May all our thoughts be pure, and our desires and designs lawful. May we imbibe the spirit of Christ, adopt the principles of his religion, and imitate his example. Reward all our benefactors, and forgive our enemies. Go before us in a pillar of cloud by day, and of fire by night, until we shall be guided through this wilderness world, and be brought to the Canaan above.—Be merciful to the whole human family. Known unto thee are all their wants, for they are always surrounded, supported, and seen by thee. May Zion hear a voice saying unto her, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. May all Christendom be penetrated with grief and sympathy for Pagan lands, and make great exertions to bring all men to the knowledge of the truth. Send forth heralds of the cross to every corner of the earth. Endue them plentifully with thy grace. Make them wise as serpents, harmless as doves, and faithful, and successful in winning souls unto Christ. Bless the ministers of religion every where. May they always be valiant for the truth, and preach it in love. May they lift up a standard against infidelity, impiety, and licentiousness, and be strong in the Lord, and in the power of his might. Aid thy minister, who labours

among us. Grant him the grace of thy *Holy Spirit*, both in offering the prayers of thy people, and in dispensing the oracles of God. Gladden his heart in seeing a pure revival of true religion among us. May his ministry be long, happy, and successful. —We thank thee, O Lord! for the blessings of life—for health and ease, food and raiment, liberty and safety, friends and happiness. We are indebted ten thousand talents, and have nothing to pay. Dwell in this house, and in all our hearts. Ever may the candle of the Lord shine around this our habitation. Praised be thy name for that comfortable rest, which our frail bodies enjoyed during the past night. We would commit ourselves, and all our concerns to thy paternal care this day. Assist us in the discharge of all duties, incumbent upon us. Every day may we grow wiser and better, more fit to live, and more fit to die. And when the time of our probation shall close, may we have our work done, and well done, and enter into the joys of heaven, through the mediation of our Redeemer and Saviour. Amen.

Tuesday Evening.

O God, our Heavenly Father! we adore thee as the Former of our bodies, and the Father of our spirits. In thee we live, and move, and have our being, and from thee comes down every good and every perfect gift we enjoy. Thou hast been the kindest of fathers, the best of friends, the most munificent of benefactors. We thank thee for that paternal care thou hast exercised over us from the cradle to the present moment. We thank thee for the health we have enjoyed, the food we have eaten, the raiment we have worn, and the friends, with which we have been blessed. We thank thee

for the habitation, in which we dwell, and the enjoyments of domestick life. Bless the Lord, O our souls! and forget not all his benefits.—But, O Lord! though thou hast been so kind and merciful, we have been evil and unthankful. There is naturally within us an evil heart of unbelief, in departing from the living God. We are all as an unclean thing, and all our righteousnesses are as filthy rags. If we justify ourselves, our own mouths shall condemn us; if we say we are perfect, it shall also prove us perverse. O! how often have we sinned in thought, word, and deed! and how great would our condemnation be, shouldst thou be strict in marking our iniquities against us! O Lord! save us from the righteous penalty of thy law. For Christ Jesus' sake, do all that to us, and for us, that we need. Take the stony heart out of our flesh, and give us a heart of flesh, that we may walk in thy statutes, and keep thine ordinances and do them. May we deny ourselves, and take up the cross and follow the Lamb whithersoever he goeth. May we strive to enter in at the strait gate; for narrow is the way which leadeth unto life, and few there be that find it. Let us ever remember, that now is the accepted time, and now is the day of salvation; that what we have to do, we must do quickly, while it is day; for the night cometh, when no man can work. O! may our life be hid with Christ in God; so that when Christ, who is the believer's life, shall appear, we may also appear with him in glory. Whether we live, may we live unto the Lord; and whether we die, may we die unto the Lord; whether we live, therefore, or die, may we be the Lord's.—Write laws of gratitude upon our hearts for the blessings of the past day. As every closing day brings us nearer to the end of life; so teach us to number our days as to apply our hearts unto wisdom. O thou, who turnest the shadow of death into the morning, and

makest the day dark with night! we implore thy merciful protection this night. In the hours of repose, grant refreshing sleep to our eyes, and grateful slumbers to our eyelids. And may we awake into the morning, if it be thy holy will, to experience more of thy goodness and thy grace. Help us to live all the days of our lives as becometh dying and yet immortal beings, so as that, when we stand in judgment, we may receive the approbation of our Judge, and be welcomed to the felicity of heaven.—Bless the whole human race. Comfort mourners, be a Father to the fatherless, a Husband to the widow, and a Friend to the poor and needy. Heal the sick, prepare the dying for death, and all to meet their final Judge in peace. Bless the land, in which we live. Give to all our Rulers, from the highest to the lowest, the true spirit of their station, and make them public blessings. May the people lead quiet and peaceable lives in all godliness and honesty. Vouchsafe to us a continuance of civil and religious rights and privileges. Preserve us from the horrors of war, and all internal broils. Bless all the nations of the earth with just and wholesome laws, and with equal rights and privileges. O! remember Zion. May all her members adorn the doctrines of God their Saviour, by a holy life and conversation. Save thy people, and bless thy heritage. Utterly destroy all formality and hypocrisy among professors of religion. May they hold fast the profession of their faith without wavering, and maintain the doctrines of the gospel in their purity. Give to all thy churches holy, able, and faithful Pastors. And let the church universal be greatly enlarged, so as that the light of the moon shall be as the light of the sun, and the light of the sun seven fold, as the light of seven days. O! hasten the bloodless conquest of the world to the dominion of Heaven. Let thine ears, O Lord! be attentive to the voice of our supplica-

tions, which we offer in the name of Jesus Christ, our Lord and Saviour; to whom be praises everlasting. Amen.

Wednesday Morning.

O thou, who art God over all blessed for evermore! Who in the heavens can be compared unto thee? who among the sons of the mighty can be likened unto thee? Thou art great, and greatly to be feared, and to be had in reverence of all them, that are about thee. The heavens declare thy glory, and the firmament showeth thy handy work. Day unto day uttereth speech, and night unto night showeth knowledge. Thy goodness, O God! is as boundless as the universe, and as endless as eternity. We thank thee for the displays of thy grace; that in the counsels of eternity a way was devised for the salvation of man; that the Son of God assumed humanity, went about doing good, taught the most important doctrines, adorned them by his life, and finally offered himself a sacrifice for the sins of men. We give thanks, that in consequence of the interposition of Christ, a way is now opened for the salvation of all, who believe in Jesus. We bless thee for this new and living way, consecrated by the blood of Christ.—O! give us faith in the Son of thy love. To the cross of Christ we would flee as our surety, and to his wounds as our refuge. We plead the efficacy of the Saviour's sacrifice, when he laid down his life as a sin-offering on Calvary. For his sake we beseech thee to bless us. Forgive our manifold offences, and sanctify our precious and immortal souls. Give us right apprehensions of thy character, law, and gospel, and enable us to walk in the way of eternal life. Never may we be so engrossed in the things of time, as to forget the things

of eternity. Fortify us against every temptation, and every evil, which besets us. May the closet, family, and publick assembly witness our piety and devotion. May our conversation be in heaven, and our hope and treasure there. Like Enoch may we walk with God, and like David may we set the Lord always before us. Guide, and bless us till death, and then receive us to mansions of everlasting bliss.—Command thy blessings to rest upon all, for whom it is our duty to pray. Smile mercifully upon those, who are near and dear to us by the bonds of friendship and affection. Bless the Church and people in this place. Let all, who have named the name of Christ, depart from iniquity, and may they let their light so shine before men, that they may see their good works, and glorify their Father, who is in heaven. May pure religion be revived in this place. Pour down thy spirit as rain upon the mown grass, and as showers that water the earth, and let thy children be quickened, and let impenitent sinners be pricked in their hearts, as was Saul of Tarsus, and be led cordially to receive the Saviour, and find peace in believing. May multitudes be converted to the truth, and come to the help of the Lord against the mighty. Send forth the Messengers of thy grace to the ends of the earth, and may they be instrumental in directing those, who are spiritually sick, to the balm of Gilead, and to the Physician of souls; and may all people rejoice in thy salvation.—Great Source of our being and blessings! we thank thee for the preservation of our lives the night past, and that thou hast brought us to see the light of this new day in circumstances of mercy. we now commit ourselves into thy hands, beseeching thee to direct all our thoughts, words, and actions. Preserve us in our going out, and coming in. Assist us in all the lawful duties, and business of life. May we do all the work of the day in its day; and may we ever consider

that we are acting in view of the heart-searching God. In the morning of the resurrection, when the sea shall give up the dead, which are in it; and death and hell shall deliver up the dead, which are in them, and they all shall be judged, every man according to their works, then may we receive the plaudit of our Judge, well done good and faithful servants, enter ye into the joy of your Lord; and then may we be admitted to the ever durable riches and divine delights, which flow at thy right hand. And glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

Wednesday Evening.

O thou self-existent God! before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God. We would with humility and reverence approach thy presence at this time. O! let our prayer, be set forth before thee as incense, and the lifting up of our hands as the evening sacrifice. O Lord! we confess, that we are laden with iniquity. The whole head is sick, and the whole heart is faint. From the sole of the foot, even unto the head, there is no soundness in us. Who can understand their errors? cleanse thou us from secret faults. We would be baptized with the blood of the Lamb. Give us thy Spirit to fill us with holy light, love, and life. Make us wholly devoted to thee. We would inscribe holiness to the Lord upon our time, talents, and substance. O! that we might never, by our wicked conduct, treasure up to ourselves wrath, against the day of wrath, and revelation of the righteous judgment of God. Never may we be overcome of evil, but always may we overcome evil with good, and persist in well doing unto the end of life,

and be crowned with immortal glory.—We thank thee, O thou eternal Father! for the glorious gospel of thy Son, and for the blessed efficacy of thy grace, in the conversion and salvation of men. The lines have fallen to us in pleasant places; we have a goodly heritage. We bless thee for what thou hast done for our souls, and for the hope any of us may entertain of immortal felicity. Not unto us, O Lord! not unto us, but unto thy name, give glory for thy mercy, and for thy truth's sake. To thee we are indebted for all the blessings we enjoy. Thou hast richly supplied our wants, and crowned our lives with thy loving kindness, and tender mercies. We thank thee for thy watchful care over us another day; that we have still a standing in thy vineyard, and a breathing in thine air, and are the monuments of thy mercy, and the prisoners of hope. Lord of life! keep us this night. May we sleep in peace, and awake in safety. Bless this family. May the united head of it walk together before their household in thy fear, and may every member of it be sanctified by thy grace. May we resolve with Joshua, that we will serve the Lord. Guide us in all the vicissitudes of this mortal state, and let us be in subjection to the Father of spirits and live.—We commend to thy benevolent regard all men. May the young be sober minded, and early become acquainted with religion. May they be found watching daily at wisdom's gates, waiting at the posts of her doors. O! Let all our sons be as plants, grown up in their youth, and our daughters, as corner stones, polished after the similitude of a palace. Induce those, who are in the middle of life, to spend their strength, and activity for God; to labour while it is day, for the night cometh, in which no man can work. Give comfort to those, who are in the decline of life. Cast them not off in their old age; forsake them not, when their strength faileth them; but sustain them, and bless them, and smooth their pas-

sage to the tomb. Bless all mankind with the knowledge, and power of the gospel. Make accessions unto the Churches of such as shall be saved, and let Jerusalem become the perfection of beauty, and the joy of the whole earth. Send the gospel to all those, destitute of the stated means of grace. Put an end to all atheism, idolatry, and infidelity. Dethrone Satan, and destroy his empire. Set up the kingdom of righteousness in all the earth, and let Jesus reign King of nations, as he does now, King of saints. Now unto him, that is able to do exceeding abundantly above all, that we ask, or think, according to the power, that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Thursday Morning.

Almighty God, Maker of heaven and earth! help us in calling upon thy great and holy name at this time. Save us from a careless, formal, and hypocritical worship. O Lord! how excellent is thy name in all the earth, who hast set thy glory above the heavens! Thou art exalted above all blessing and praise, and needest not the services of thy creatures to add unto thine essential glory.—We confess, O Lord! that thou madest man upright! but they have sought out many inventions. We lament that iniquity so much abounds; that thousands sail down the stream of life, thoughtless, and unconcerned, until they launch into a boundless eternity. O! let sinners remember, that the Divine vengeance will not always slumber; that Jesus will ere long make his appearance, and it shall be said of the wicked, He that is filthy, let him be filthy still. O Lord, the great and dreadful God! we confess that we have sinned, and have committed iniquity, and

have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him. Blot out all our transgressions from the book of thy remembrance, and write our names in the Lamb's book of life. May the time past of life, wherein we have wrought the will of the Gentiles, greatly suffice. Henceforth may we live unto God. Set a watch, O Lord! before our mouths; keep the door of our lips. May we be guarded in all our conduct; and may we imitate the perfect example of Christ in humility and charity, in devotion and meekness, in patience and resignation, till we shall be prepared to imitate him forever, in the kingdom of glory. O that we might begin the life of heaven, while on earth. And O that our lamps may always be trimmed, and burning, and we be like those who are waiting for the coming of their Lord.—In our benevolence, we would extend our prayers to the whole human race. Remember thine ancient covenant people the Jews. Let the branches, broken off because of unbelief, be grafted again into their own olive tree. Though blindness in part is happened to Israel, yet may they be brought in with the fulness of the Gentiles, and so all Israel be saved. Succeed all attempts to Christianize the great family of man. Instruct the ignorant, awaken the careless, reclaim the wandering, and convert all, who hold the truth in unrighteousness. Let the ends of the world remember, and turn unto the Lord, and all the kindreds of the nations worship before thee. By thee kings reign and princes decree justice. Endue the President of this nation, and the Governours of the several states, and all our civil fathers, with wisdom, which is profitable to direct. And bless all the nations of the earth with righteous rulers. Graciously regard all the Sons of Levi. Enable them to discharge, with propriety, the important

duties of their high and sacred calling. May they preach good tidings unto the meek, bind up the broken-hearted, proclaim liberty to the captives, the opening of the prison to them, that are bound, and the acceptable year of the Lord, and the day of vengeance of our God. Bless the Minister of the gospel in this place. May he be a faithful steward of the mysteries of God, giving to every one his portion in due season; and may he be greatly instrumental in building up Zion among us.—Smile upon us, who are now worshipping before thee. May we delight to surround the family altar as often as the morning or evening returns. May family religion be greatly revived and blessed in this place, and in all parts of the Christian world. And may thy kingdom come, and thy will be done in all the earth.—We thank thee for the refreshing sleep, and grateful slumbers of the last night, and that we are alive, and are surrounded by so many blessings this morning. May we begin this day with God, and spend it all to his glory. May all our future days be devoted to thee; and when the succession of days and nights on earth shall be no more, O! may we enter upon one cloudless, happy, and eternal day. Now unto him, that loved us, and died to save us; to him be glory, and dominion forever and ever. Amen.

Thursday Evening.

O thou, who only hast immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; we are unworthy to appear in thy presence, or to take thy holy name into our sinful and polluted lips. But Jesus Christ is worthy, and through his mediation we come. Thou, Lord! searchest all hearts, and understandest

all the imaginations of the thoughts. Thine eye is ever upon us, beholding the evil and the good.— We confess, O Lord! that we have been unprofitable servants, and deserve to be cast into outer darkness, where shall be weeping and gnashing of teeth. We have hated instruction, despised reproof, and rejected offered mercy, and practically said, who is the Lord, that he should reign over us? This our way has been our folly. We plead guilty, and have nothing to plead in extenuation of our guilt. O! for thy name's sake, and mercy's sake, and thy dear son's sake, have compassion upon us. Blot out our sins as a cloud, and as a thick cloud, and remember them not for our condemnation. Let us feel our ruin, and apply for salvation to the only Saviour of a lost world. We would count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that, which is through the faith of Christ, the righteousness, which is of God by faith. May our conduct be such, at all times, as heaven shall approve; and may we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Guide and guard us in all our earthly pilgrimage, and let us not merely, like Moses from the top of Pisgah, behold the promised land, but like Joshua, enter it at last in triumph.—O Lord! have mercy upon a sinful world; restrain the spirit of pride, ambition, and cruelty. Relieve the wants of the necessitous, heal the sick, or prepare them for a happy death. O thou Father of lights! commiserate the many millions, who are perishing for lack of vision. Cause the light of thy word and Spirit to illuminate the benighted corners of the earth. Hasten the downfall of the man of sin. Make it manifest that thou dost rule among the nations. Call in the remainder of thine ancient people. Let them be sensible of

their sin in rejecting the Messiah of the Scriptures; and now, embrace Christ as the only Saviour of men. Let thy professing people imbibe much of the spirit of their divine Master, and imitate his holy example. Never may they, by their conduct, bring reproach upon religion, or cause its enemies to blaspheme. Lead them in the way of holiness, till thou shalt give them a triumphant entrance into thy kingdom. Bless our highly favoured land. Be a wall of fire round about it, and the glory in the midst of it. Make us a holy, and then we shall be a happy people. Look down, O Lord! in mercy upon this household. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. We thank thee, that we have been sustained, and blessed by thee the day past. Many have been thy mercies towards us all the days of our lives. Every moment is a witness for God, that he is good. O Lord! open thou our lips; and our mouths shall show forth thy praise. We pray thee have each member of this family in thy holy keeping this night. Shelter us from all harm; and spare us to see the light of another morning, and to rejoice in thee, our great Benefactor. And may we spend the remnant of our days in such a manner, as to die in peace, rest in hope, and rise in glory, through Jesus Christ; to whom be glory, both now, and forever. Amen.

Friday Morning.

Holy and ever blessed God! we worship thee as the Source of all being, perfection, and happiness. Thou art, and besides thee there is no God. The idols of the Heathen are a vanity and a lie. But thou, Lord! art the Creator of the ends of the earth, and art worthy of the homage of all things intelli-

gent creatures. We acknowledge it is our duty, and our interest to worship before thee. Eternal thanks to thy name, that we may have access to the mercy-seat by the blood of the cross.— Lord! for thy watchful care over us another night, we would raise a fresh memorial of gratitude to thee who art the God of our salvation. We thank thee that, having been refreshed by sleep, we are brought to the commencement of this new day in circumstances of mercy. We now resign ourselves, and all that we have, into thy hands for disposal this day. Keep us in thy fear; direct us in the path of duty; and prosper us in all our lawful undertakings. Whether we eat, or drink, or whatever we do, may we do all to the glory of God. Make us industrious and honest in our several callings. Let us be content to live, and yet willing to die. Come, thou eternal Spirit! and convince us of sin, of righteousness, and of judgment to come. Let us feel the burden of sin, and our exposure to the wrath of God; and be willing to be saved on the terms of the gospel. O! that Christ might be precious to our souls as an almighty Saviour. Blessed be God, that we have such an High Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, and who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. O Lord! be merciful to our unrighteousness, and our sins, and our iniquities, remember no more. Thy mercy is not clean gone, that thou canst not have compassion. O! let thy grace be displayed in our salvation.—We praise thee, O Lord! that life and immortality are brought to light in the gospel, and that we live in the very valley of vision. We rejoice in the revelation thou hast given us. Ever may we take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in

our hearts.—In thy benevolence, bless all ranks and descriptions of persons. Reform the wicked, instruct the ignorant, and reclaim the wandering. Speak peace to the troubled in mind, and bless the persecuted for righteousness' sake. Destroy all pride, vain-glory, and hypocrisy. Multiply the triumphs of truth over error. Plead the cause of the orphan, the widow, and the friendless. Bless all our colleges, and seminaries of learning. Cast into these fountains the salt of grace, that streams may issue from them, which shall make glad the city of God. O! let the youth, who resort to these institutions for instruction, form habits of deep and fervent piety. Let there be revivals of religion in them all, and may the number of pious students be greatly increased. Bless all the Presidents and Professors in our colleges. Ever may they remember their great responsibility, and do all that lies in their power, by their prayers, example, and instruction, to promote the spiritual welfare of the young men, committed to their charge. And may all our youth be trained to habits of industry and sobriety. We would make supplications, prayers, and intercessions for all men; for kings, and for all that are in authority, that the people may lead a quiet and peaceable life in all godliness and honesty. Bless all the nations, that dwell upon the face of the earth, and fill the world with thy glory. We offer these our requests in the name of our great High Priest above; to whom be glory in the Church forever. Amen.

Friday Evening.

O God, most high and holy! we pay thee homage as the Life and Lord of creation. Great is our Lord, and of great power; his understanding is infinite. Who by searching can find out God? who can find

out the Almighty unto perfection? It is as high as heaven; what can we do? deeper than hell; what can we know? The measure thereof is longer than the earth, and broader than the sea.—O Lord! we would glorify thy power, wisdom, and goodness, which are discoverable all around us. Blessed be thy name, especially, that when sacrifices and offerings thou wouldst not, then said the Saviour, Lo, I come to do thy will, O God! We thank thee, that in the fulness of time, the heavens did bow, and the Son of God came down upon the earth, veiled in humanity. We would rejoice in the miraculous proof of his divine mission, and that, by his blood, the covenant of grace is ratified, and by his stripes we are healed. And we praise thee for the kind proclamation: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy and eat; yea, come, buy wine and milk without money: and without price. O, what amazing condescension and compassion! We thank thee, O Lord! that thou hast confirmed the gospel by abundant testimonies, and handed it down from generation to generation, notwithstanding all the opposition which has been made to it. We bless thee, that thou hast given us existence in a land where the Christian religion is taught, and its sacraments administered. Thanks to thy name, all gracious Father! for the blessings of thy good providence, that thou hast watched over us with paternal care, preserved us in being, and afforded us a competence of the things of this life. O thou great Benefactor of man! we thank thee for thy protection and blessings the day past. Having obtained help of thee, we continue in life, and are now witnesses for God, that he is good and gracious. May the conclusion of this day remind us of the conclusion of life. To thy merciful care we humbly commend ourselves this night. The darkness hideth not from thee, but the night shineth as the day; the darkness and the

light are both alike to thee. Give thy guardian angels charge over us for good. May they watch around our beds in the hours of repose. And, when we shall be refreshed by sleep, awake us to speak of thy power and grace. When the natural sun shall dispel the shades of night, may the Sun of righteousness dispel the moral darkness of our minds. Be with us, and bless us the remainder of life. Bless us in basket and in store; be thou our Shepherd, and then we shall not want. O! grant us spiritual mercies. Help us to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him, that created him. Enable us to prove all things, to hold fast that which is good, and to abstain from all appearance of evil. Never may we be slothful; but followers of them, who through faith and patience inherit the promises. O! let us ever be ravished with the glories of Christ, and receive of his fulness, and grace for grace. Deeply impress our minds with the example of saints now in glory, and of the blessed Saviour, while he was upon the earth. Like Moses may we endure as seeing him who is invisible, till we rise from this state of sin and sorrow, to a state of perfect purity and happiness in thy kingdom above.—We pray for the extension of the Redeemer's kingdom, and the ultimate triumphs of true religion. The harvest truly is plenteous, but the labourers are few. Lord of the harvest, send forth labourers into thy harvest. Let those who preach thy word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. Build the old wastes, and repair the desolations of many generations. Make continual accessions to the number of the faithful, till from the rising of the sun even unto the going down of the same, thy name shall be great among the Gentiles; and in every place incense shall be offered unto thy name, and a pure offering. Hear us and answer

us, O thou God of mercy, and thine shall be the praise, Father, Son and Spirit. Amen.

Saturday Morning.

Our Father, who art in heaven! to thee we look as the Father of all creation, the source of life, and being, and blessings. Thou wast the Framer of our bodies, and the Father of our spirits. Have we not all one Father? Hath not one God created us? Thou art the God and Father of our Lord Jesus Christ, and, through him, the Father of all that believe. We are thine by creation, thine by preservation, and, if we are born of thy Spirit, we are thine by spiritual adoption. As thy children, we would at this time draw near to thee, and beseech thee to look down in mercy from heaven the habitation of thy holiness. Heaven is thy throne, and there thou dwellest in glory, and there thou art worshipped by angels, and the spirits of just men made perfect.

Hallowed be thy name. We would approach thee, O thou eternal Majesty! with the deepest veneration, and give thee the glory, which is thy due. We would hallow thy name in the thoughts of our hearts, the words of our lips, and the works of our hands. We would ever reverence, fear, and honour God. And may thy name be hallowed by all people.

Thy kingdom come. Thou, whose kingdom is an everlasting kingdom, and whose dominion is from generation to generation! thou who art King of kings, and Lord of lords! reign in, and rule over, all thy moral creatures. Make them willing and obedient subjects of the Prince of peace. Destroy the kingdom of sin and Satan. Make all people the trophies of thy grace, and let the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Thy will be done in earth, as it is in heaven. May thy pleasure at all times be done concerning us, and by us. Under all thy dispensations, enable us to say, It is the Lord, let him do what seemeth him good; Even so Father, for, so it seemeth good in thy sight. As it is thy will, that all men should be brought to the knowledge of the truth, as it is in Jesus; so let thy word have free course and be glorified. May all people submit themselves unto God. As saints and angels do thy will in heaven; so may thy will be done by all, that dwell upon the face of the earth. Here may God be universally known, obeyed, and honoured.

Give us this day our daily bread. Give us neither poverty nor riches; feed us with food convenient for us, lest we be full and deny thee, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain. Having food and raiment, may we be therewith content. Lord! grant us a sufficiency of the good things of this life. We ask not for abundance. We would not be ambitious to lay up for ourselves treasures upon earth, but treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The bread of God is he, which cometh down from heaven, and giveth life unto the world. Lord! ever more give us this bread.

And forgive us our debts as we forgive our debtors. Being humble and penitent, for thy name's sake, O Lord! pardon our iniquity, for it is great. Forgive us our sins and follies of heart and life; for we have sinned, in that we have dishonoured thy name, disobeyed thy word, and abused thy grace. May we abstain from all revenge, and be inclined to forgive those, who trespass against us, as we desire and hope to be forgiven of them. And may all men be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgiveth his people.

And lead us not into temptation. In all conflicts and trials, preserve us from being led astray. Guard us against the snares, which are round about us. We beseech thee to fortify our minds against every allurements. May thy grace be sufficient for us at all times, and may we come off conquerors over self, the world, and the adversary of souls. Never suffer us to be tempted above that, we are able to bear. And always may we watch, and pray, that we enter not into temptation.

But deliver us from evil. Preserve us from all moral and natural evils. Redeem us from iniquity. Cleanse us from secret faults; keep us from presumptuous sins; and let them not have dominion over us. May we elude every snare; withstand the devices of Satan, and resist worldly enticements. Save us from sinful affections, and from those afflictions and trials, attendant upon a course of sin.

For thine is the kingdom and the power, and the glory forever. O Lord most high! King of kings and Lord of lords! glorify thy grace in our salvation. And to thy great and glorious name, Father, Son, and Spirit, be all praise ascribed by all in heaven, and all in earth.

Amen. As it is in thy purposes, promises, threatenings, and government, so be it in our prayers. Even so. So shall it be to thy praise.

Saturday Evening.

- O thou, who hast proclaimed thy name the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin! look down in compassion upon us miserable sinners, while we attempt to address thy throne:

duties of their high and sacred calling. May they preach good tidings unto the meek, bind up the broken-hearted, proclaim liberty to the captives, the opening of the prison to them, that are bound, and the acceptable year of the Lord, and the day of vengeance of our God. Bless the Minister of the gospel in this place. May he be a faithful steward of the mysteries of God, giving to every one his portion in due season; and may he be greatly instrumental in building up Zion among us.—Smile upon us, who are now worshipping before thee. May we delight to surround the family altar as often as the morning or evening returns. May family religion be greatly revived and blessed in this place, and in all parts of the Christian world. And may thy kingdom come, and thy will be done in all the earth.—We thank thee for the refreshing sleep, and grateful slumbers of the last night, and that we are alive, and are surrounded by so many blessings this morning. May we begin this day with God, and spend it all to his glory. May all our future days be devoted to thee; and when the succession of days and nights on earth shall be no more, O! may we enter upon one cloudless, happy, and eternal day. Now unto him, that loved us, and died to save us; to him be glory, and dominion forever and ever. Amen.

Thursday Evening.

O thou, who only hast immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; we are unworthy to appear in thy presence, or to take thy holy name into our sinful and polluted lips. But Jesus Christ is worthy, and through his mediation we come. Thou, Lord! searchest all hearts, and understandest

all the imaginations of the thoughts. Thine eye is ever upon us, beholding the evil and the good.— We confess, O Lord! that we have been unprofitable servants, and deserve to be cast into outer darkness, where shall be weeping and gnashing of teeth. We have hated instruction, despised reproof, and rejected offered mercy, and practically said, who is the Lord, that he should reign over us? This our way has been our folly. We plead guilty, and have nothing to plead in extenuation of our guilt. O! for thy name's sake, and mercy's sake, and thy dear son's sake, have compassion upon us. Blot out our sins as a cloud, and as a thick cloud, and remember them not for our condemnation. Let us feel our ruin, and apply for salvation to the only Saviour of a lost world. We would count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that, which is through the faith of Christ, the righteousness, which is of God by faith. May our conduct be such, at all times, as heaven shall approve; and may we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Guide and guard us in all our earthly pilgrimage, and let us not merely, like Moses from the top of Pisgah, behold the promised land, but like Joshua, enter it at last in triumph.—O Lord! have mercy upon a sinful world; restrain the spirit of pride, ambition, and cruelty. Relieve the wants of the necessitous, heal the sick, or prepare them for a happy death. O thou Father of lights! commiserate the many millions, who are perishing for lack of vision. Cause the light of thy word and Spirit to illuminate the benighted corners of the earth. Hasten the downfall of the man of sin. Make it manifest that thou dost rule among the nations. Call in the remainder of thine ancient people. Let them be sensible of

their sin in rejecting the Messiah of the Scriptures; and now, embrace Christ as the only Saviour of men. Let thy professing people imbibe much of the spirit of their divine Master, and imitate his holy example. Never may they, by their conduct, bring reproach upon religion, or cause its enemies to blaspheme. Lead them in the way of holiness, till thou shalt give them a triumphant entrance into thy kingdom. Bless our highly favoured land. Be a wall of fire round about it, and the glory in the midst of it. Make us a holy, and then we shall be a happy people. Look down, O Lord! in mercy upon this household. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. We thank thee, that we have been sustained, and blessed by thee the day past. Many have been thy mercies towards us all the days of our lives. Every moment is a witness for God, that he is good. O Lord! open thou our lips; and our mouths shall show forth thy praise. We pray thee have each member of this family in thy holy keeping this night. Shelter us from all harm; and spare us to see the light of another morning, and to rejoice in thee, our great Benefactor. And may we spend the remnant of our days in such a manner, as to die in peace, rest in hope, and rise in glory, through Jesus Christ; to whom be glory, both now, and forever. Amen.

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Thy kingdom come. Thou, whose kingdom is an everlasting kingdom, and whose dominion is from generation to generation! thou who art King of kings, and Lord of lords! reign in, and rule over, all thy moral creatures. Make them willing and obedient subjects of the Prince of peace. Destroy the kingdom of sin and Satan. Make all people the trophies of thy grace, and let the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Thy will be done in earth, as it is in heaven. May thy pleasure at all times be done concerning us, and by us. Under all thy dispensations, enable us to say, It is the Lord, let him do what seemeth him good; Even so Father, for, so it seemeth good in thy sight. As it is thy will, that all men should be brought to the knowledge of the truth, as it is in Jesus; so let thy word have free course and be glorified. May all people submit themselves unto God. As saints and angels do thy will in heaven; so may thy will be done by all, that dwell upon the face of the earth. Here may God be universally known, obeyed, and honoured.

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For thine is the kingdom and the power, and the glory forever. O Lord most high! King of kings and Lord of lords! glorify thy grace in our salvation. And to thy great and glorious name, Father, Son, and Spirit, be all praise ascribed by all in heaven, and all in earth.

Amen. As it is in thy purposes, promises, threatenings, and government, so be it in our prayers. Even so. So shall it be to thy praise.

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- O thou, who hast proclaimed thy name the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin! look down in compassion upon us miserable sinners, while we attempt to address thy throne.

We are unworthy of the least mercy, for we have trespassed against thee. We have been disobedient and ungrateful children. We have been alienated in our affections, and perverse in our conduct. We are prone to go astray as the sparks fly upward, to drink in iniquity like water, and to roll sin as a sweet morsel under our tongues. We lie under the just condemnation of thy law, and must everlastingly perish, unless thy grace interpose. Deal with us, O Lord! not in strict justice, but according unto thy mercy. May we look on Christ, whom we have pierced by our sins, and mourn for him, as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. May we exercise the most godly sorrow for sin, and the most lively faith in the Son of God. Give us the hopes of the gospel, and that joy, with which a stranger intermeddleth not. Feed us with the heavenly manna, and give us to drink of the fountain of living waters. Enkindle within us the fire of sacred love, which shall never be extinguished; and may this love constrain us to obedience! May we delight to contemplate upon the glories of thy character, the wonders of thy works, the holiness of thy law, the rectitude of thy government, and the riches of thy grace.—We lament, O God! that iniquity abounds and the love of many waxes cold. O! the leanness, the leanness of thy professing people. Profaneness and intemperance prevail. Infidelity and irreligion increase, no man repents him of his wickedness, saying, What have I done? And the ways of Zion mourn, because few come to her solemn feasts. It is time for thee, Lord! to work; for men make void thy law. When the enemy comes in like a flood, Spirit of the Lord! lift up a standard against him. Arise, O Lord most mighty! in thy strength, and suppress all infidelity, delusion, superstition, and vice. With thee all things are possible; *and thou canst turn the hearts of all men, as the*

rivers of water are turned. O! convert all men to thyself. May Christianity spread its reforming, and benign influence through the earth, and may thy Spirit be poured out in copious effusions upon our whole guilty world.—Eternal thanks we render to the Lamb, who was slain to redeem us to God by his blood. We rejoice, that the Son has vindicated his Father's character, magnified the law and made it honourable, and is now exalted to be a Prince and a Saviour to give repentance to Israel, and remission of sins. Praised be thy name, that thou didst commiserate the state of fallen man, and didst constitute thy Son, our Mediator and Saviour. We bless thee for the overtures of mercy through him, and beg to have an interest in the proffers of life. We plead thine everlasting love; we plead the sacrifice of Christ; we plead his intercession at the right hand of the Father. O! have mercy on our precious souls. Save us from the power and dominion of sin; save us from the wrath to come.—Blessed God! we thank thee for the favours of life. Surely goodness and mercy have followed us all our days. We praise thee especially for the mercies of the day and week past. Prepare us for holy time. Preserve us from the dangers of this night, and suffer no plague to come near our dwelling. Let our sleep be sweet and quiet, and in the morning, awake us to renewed life and activity. When we rise from our beds, may our first actions be consecrated to God, and may the sabbath be to us a day of sacred rest and joy, and a prelude to an everlasting sabbath in thy kingdom of glory. Now unto him, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father; to him be glory forever and ever. Amen.

their sin in rejecting the Messiah of the Scriptures; and now, embrace Christ as the only Saviour of men. Let thy professing people imbibe much of the spirit of their divine Master, and imitate his holy example. Never may they, by their conduct, bring reproach upon religion, or cause its enemies to blaspheme. Lead them in the way of holiness, till thou shalt give them a triumphant entrance into thy kingdom. Bless our highly favoured land. Be a wall of fire round about it, and the glory in the midst of it. Make us a holy, and then we shall be a happy people. Look down, O Lord! in mercy upon this household. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. We thank thee, that we have been sustained, and blessed by thee the day past. Many have been thy mercies towards us all the days of our lives. Every moment is a witness for God, that he is good. O Lord! open thou our lips; and our mouths shall show forth thy praise. We pray thee have each member of this family in thy holy keeping this night. Shelter us from all harm; and spare us to see the light of another morning, and to rejoice in thee, our great Benefactor. And may we spend the remnant of our days in such a manner, as to die in peace, rest in hope, and rise in glory, through Jesus Christ; to whom be glory, both now, and forever. Amen.

Friday Morning.

Holy and ever blessed God! we worship thee as the Source of all being, perfection, and happiness. Thou art, and besides thee there is no God. The idols of the Heathen are a vanity and a lie. But thou, Lord! art the Creator of the ends of the earth, and art worthy of the homage of all things intelli-

gent creatures. We acknowledge it is our duty, and our interest to worship before thee. Eternal thanks to thy name, that we may have access to the mercy-seat by the blood of the cross.—Lord! for thy watchful care over us another night, we would raise a fresh memorial of gratitude to thee who art the God of our salvation. We thank thee that, having been refreshed by sleep, we are brought to the commencement of this new day in circumstances of mercy. We now resign ourselves, and all that we have, into thy hands for disposal this day. Keep us in thy fear; direct us in the path of duty; and prosper us in all our lawful undertakings. Whether we eat, or drink, or whatever we do, may we do all to the glory of God. Make us industrious and honest in our several callings. Let us be content to live, and yet willing to die. Come, thou eternal Spirit! and convince us of sin, of righteousness, and of judgment to come. Let us feel the burden of sin, and our exposure to the wrath of God; and be willing to be saved on the terms of the gospel. O! that Christ might be precious to our souls as an almighty Saviour. Blessed be God, that we have such an High Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, and who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. O Lord! be merciful to our unrighteousness, and our sins, and our iniquities, remember no more. Thy mercy is not clean gone, that thou canst not have compassion. O! let thy grace be displayed in our salvation.—We praise thee, O Lord! that life and immortality are brought to light in the gospel, and that we live in the very valley of vision. We rejoice in the revelation thou hast given us. Ever may we take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in

our hearts.—In thy benevolence, bless all ranks and descriptions of persons. Reform the wicked, instruct the ignorant, and reclaim the wandering. Speak peace to the troubled in mind, and bless the persecuted for righteousness' sake. Destroy all pride, vain-glory, and hypocrisy. Multiply the triumphs of truth over error. Plead the cause of the orphan, the widow, and the friendless. Bless all our colleges, and seminaries of learning. Cast into these fountains the salt of grace, that streams may issue from them, which shall make glad the city of God. O! let the youth, who resort to these institutions for instruction, form habits of deep and fervent piety. Let there be revivals of religion in them all, and may the number of pious students be greatly increased. Bless all the Presidents and Professors in our colleges. Ever may they remember their great responsibility, and do all that lies in their power, by their prayers, example, and instruction, to promote the spiritual welfare of the young men, committed to their charge. And may all our youth be trained to habits of industry and sobriety. We would make supplications, prayers, and intercessions for all men; for kings; and for all that are in authority, that the people may lead a quiet and peaceable life in all godliness and honesty. Bless all the nations, that dwell upon the face of the earth, and fill the world with thy glory. We offer these our requests in the name of our great High Priest above; to whom be glory in the Church forever. Amen.

Friday Evening.

O God, most high and holy! we pay thee homage as the Life and Lord of creation. Great is our Lord, and of great power; his understanding is infinite. Who by searching can find out God? who can find

out the Almighty unto perfection? It is as high as heaven; what can we do? deeper than hell; what can we know? The measure thereof is longer than the earth, and broader than the sea.—O Lord! we would glorify thy power, wisdom, and goodness, which are discoverable all around us. Blessed be thy name, especially, that when sacrifices and offerings thou wouldst not, then said the Saviour, Lo, I come to do thy will, O God! We thank thee, that in the fulness of time, the heavens did bow, and the Son of God came down upon the earth, veiled in humanity. We would rejoice in the miraculous proof of his divine mission, and that, by his blood, the covenant of grace is ratified, and by his stripes we are healed. And we praise thee for the kind proclamation: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy and eat; yea, come, buy wine and milk without money: and without price. O, what amazing condescension and compassion! We thank thee, O Lord! that thou hast confirmed the gospel by abundant testimonies, and handed it down from generation to generation, notwithstanding all the opposition which has been made to it. We bless thee, that thou hast given us existence in a land where the Christian religion is taught, and its sacraments administered. Thanks to thy name, all gracious Father! for the blessings of thy good providence, that thou hast watched over us with paternal care, preserved us in being, and afforded us a competence of the things of this life. O thou great Benefactor of man! we thank thee for thy protection and blessings the day past. Having obtained help of thee, we continue in life, and are now witnesses for God, that he is good and gracious. May the conclusion of this day remind us of the conclusion of life. To thy merciful care we humbly commend ourselves this night. The darkness hideth not from thee, but the night shineth as the day; the darkness and the

light are both alike to thee. Give thy guardian angels charge over us for good. May they watch around our beds in the hours of repose. And, when we shall be refreshed by sleep, awake us to speak of thy power and grace. When the natural sun shall dispel the shades of night, may the Sun of righteousness dispel the moral darkness of our minds. Be with us, and bless us the remainder of life. Bless us in basket and in store; be thou our Shepherd, and then we shall not want. O! grant us spiritual mercies. Help us to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him, that created him. Enable us to prove all things, to hold fast that which is good, and to abstain from all appearance of evil. Never may we be slothful; but followers of them, who through faith and patience inherit the promises. O! let us ever be ravished with the glories of Christ, and receive of his fulness, and grace for grace. Deeply impress our minds with the example of saints now in glory, and of the blessed Saviour, while he was upon the earth. Like Moses may we endure as seeing him who is invisible, till we rise from this state of sin and sorrow, to a state of perfect purity and happiness in thy kingdom above.—We pray for the extension of the Redeemer's kingdom, and the ultimate triumphs of true religion. The harvest truly is plenteous, but the labourers are few. Lord of the harvest, send forth labourers into thy harvest. Let those who preach thy word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. Build the old wastes, and repair the desolations of many generations. Make continual accessions to the number of the faithful, till from the rising of the sun even unto the going down of the same, thy name shall be great among the Gentiles; and in every place incense shall be offered unto thy name, and a pure offering. Hear us and answer

us, O thou God of mercy, and thine shall be the praise, Father, Son and Spirit. Amen.

Saturday Morning.

Our Father, who art in heaven! to thee we look as the Father of all creation, the source of life, and being, and blessings. Thou wast the Framer of our bodies, and the Father of our spirits. Have we not all one Father? Hath not one God created us? Thou art the God and Father of our Lord Jesus Christ, and, through him, the Father of all that believe. We are thine by creation, thine by preservation, and, if we are born of thy Spirit, we are thine by spiritual adoption. As thy children, we would at this time draw near to thee, and beseech thee to look down in mercy from heaven the habitation of thy holiness. Heaven is thy throne, and there thou dwellest in glory, and there thou art worshipped by angels, and the spirits of just men made perfect.

Hallowed be thy name. We would approach thee, O thou eternal Majesty! with the deepest veneration, and give thee the glory, which is thy due. We would hallow thy name in the thoughts of our hearts, the words of our lips, and the works of our hands. We would ever reverence, fear, and honour God. And may thy name be hallowed by all people.

Thy kingdom come. Thou, whose kingdom is an everlasting kingdom, and whose dominion is from generation to generation! thou who art King of kings, and Lord of lords! reign in, and rule over, all thy moral creatures. Make them willing and obedient subjects of the Prince of peace. Destroy the kingdom of sin and Satan. Make all people the trophies of thy grace, and let the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Thy will be done in earth, as it is in heaven. May thy pleasure at all times be done concerning us, and by us. Under all thy dispensations, enable us to say, It is the Lord, let him do what seemeth him good; Even so Father, for, so it seemeth good in thy sight. As it is thy will, that all men should be brought to the knowledge of the truth, as it is in Jesus; so let thy word have free course and be glorified. May all people submit themselves unto God. As saints and angels do thy will in heaven; so may thy will be done by all, that dwell upon the face of the earth. Here may God be universally known, obeyed, and honoured.

Give us this day our daily bread. Give us neither poverty nor riches; feed us with food convenient for us, lest we be full and deny thee, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain. Having food and raiment, may we be therewith content. Lord! grant us a sufficiency of the good things of this life. We ask not for abundance. We would not be ambitious to lay up for ourselves treasures upon earth, but treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The bread of God is he, which cometh down from heaven, and giveth life unto the world. Lord! ever more give us this bread.

And forgive us our debts as we forgive our debtors. Being humble and penitent, for thy name's sake, O Lord! pardon our iniquity, for it is great. Forgive us our sins and follies of heart and life; for we have sinned, in that we have dishonoured thy name, disobeyed thy word, and abused thy grace. May we abstain from all revenge, and be inclined to forgive those, who trespass against us, as we desire and hope to be forgiven of them. And may all men be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgiveth his people.

And lead us not into temptation. In all conflicts and trials, preserve us from being led astray. Guard us against the snares, which are round about us. We beseech thee to fortify our minds against every allurements. May thy grace be sufficient for us at all times, and may we come off conquerors over self, the world, and the adversary of souls. Never suffer us to be tempted above that, we are able to bear. And always may we watch, and pray, that we enter not into temptation.

But deliver us from evil. Preserve us from all moral and natural evils. Redeem us from iniquity. Cleanse us from secret faults; keep us from presumptuous sins; and let them not have dominion over us. May we elude every snare; withstand the devices of Satan, and resist worldly enticements. Save us from sinful affections, and from those afflictions and trials, attendant upon a course of sin.

For thine is the kingdom and the power, and the glory forever. O Lord most high! King of kings and Lord of lords! glorify thy grace in our salvation. And to thy great and glorious name, Father, Son, and Spirit, be all praise ascribed by all in heaven, and all in earth.

Amen. As it is in thy purposes, promises, threatenings, and government, so be it in our prayers. Even so. So shall it be to thy praise.

Saturday Evening.

- O thou, who hast proclaimed thy name the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin! look down in compassion upon us miserable sinners, while we attempt to address thy throne:

duties of their high and sacred calling. May they preach good tidings unto the meek, bind up the broken-hearted, proclaim liberty to the captives, the opening of the prison to them, that are bound, and the acceptable year of the Lord, and the day of vengeance of our God. Bless the Minister of the gospel in this place. May he be a faithful steward of the mysteries of God, giving to every one his portion in due season; and may he be greatly instrumental in building up Zion among us.—Smile upon us, who are now worshipping before thee. May we delight to surround the family altar as often as the morning or evening returns. May family religion be greatly revived and blessed in this place, and in all parts of the Christian world. And may thy kingdom come, and thy will be done in all the earth.—We thank thee for the refreshing sleep, and grateful slumbers of the last night, and that we are alive, and are surrounded by so many blessings this morning. May we begin this day with God, and spend it all to his glory. May all our future days be devoted to thee; and when the succession of days and nights on earth shall be no more, O! may we enter upon one cloudless, happy, and eternal day. Now unto him, that loved us, and died to save us; to him be glory, and dominion forever and ever. Amen.

Thursday Evening.

O thou, who only hast immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; we are unworthy to appear in thy presence, or to take thy holy name into our sinful and polluted lips. But Jesus Christ is worthy, and through his mediation we come. Thou, Lord! searchest all hearts, and understandest

all the imaginations of the thoughts. Thine eye is ever upon us, beholding the evil and the good.— We confess, O Lord! that we have been unprofitable servants, and deserve to be cast into outer darkness, where shall be weeping and gnashing of teeth. We have hated instruction, despised reproof, and rejected offered mercy, and practically said, who is the Lord, that he should reign over us? This our way has been our folly. We plead guilty, and have nothing to plead in extenuation of our guilt. O! for thy name's sake, and mercy's sake, and thy dear son's sake, have compassion upon us. Blot out our sins as a cloud, and as a thick cloud, and remember them not for our condemnation. Let us feel our ruin, and apply for salvation to the only Saviour of a lost world. We would count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that, which is through the faith of Christ, the righteousness, which is of God by faith. May our conduct be such, at all times, as heaven shall approve; and may we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Guide and guard us in all our earthly pilgrimage, and let us not merely, like Moses from the top of Pisgah, behold the promised land, but like Joshua, enter it at last in triumph.—O Lord! have mercy upon a sinful world; restrain the spirit of pride, ambition, and cruelty. Relieve the wants of the necessitous, heal the sick, or prepare them for a happy death. O thou Father of lights! commiserate the many millions, who are perishing for lack of vision. Cause the light of thy word and Spirit to illuminate the benighted corners of the earth. Hasten the downfall of the man of sin. Make it manifest that thou dost rule among the nations. Call in the remainder of ~~these~~ ancient people. Let them be sensible of

their sin in rejecting the Messiah of the Scriptures; and now, embrace Christ as the only Saviour of men. Let thy professing people imbibe much of the spirit of their divine Master, and imitate his holy example. Never may they, by their conduct, bring reproach upon religion, or cause its enemies to blaspheme. Lead them in the way of holiness, till thou shalt give them a triumphant entrance into thy kingdom. Bless our highly favoured land. Be a wall of fire round about it, and the glory in the midst of it. Make us a holy, and then we shall be a happy people. Look down, O Lord! in mercy upon this household. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. We thank thee, that we have been sustained, and blessed by thee the day past. Many have been thy mercies towards us all the days of our lives. Every moment is a witness for God, that he is good. O Lord! open thou our lips; and our mouths shall show forth thy praise. We pray thee have each member of this family in thy holy keeping this night. Shelter us from all harm; and spare us to see the light of another morning, and to rejoice in thee, our great Benefactor. And may we spend the remnant of our days in such a manner, as to die in peace, rest in hope, and rise in glory, through Jesus Christ; to whom be glory, both now, and forever. Amen.

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Thy kingdom come. Thou, whose kingdom is an everlasting kingdom, and whose dominion is from generation to generation! thou who art King of kings, and Lord of lords! reign in, and rule over, all thy moral creatures. Make them willing and obedient subjects of the Prince of peace. Destroy the kingdom of sin and Satan. Make all people the trophies of thy grace, and let the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Thy will be done in earth, as it is in heaven. May thy pleasure at all times be done concerning us, and by us. Under all thy dispensations, enable us to say, It is the Lord, let him do what seemeth him good; Even so Father, for, so it seemeth good in thy sight. As it is thy will, that all men should be brought to the knowledge of the truth, as it is in Jesus; so let thy word have free course and be glorified. May all people submit themselves unto God. As saints and angels do thy will in heaven; so may thy will be done by all, that dwell upon the face of the earth. Here may God be universally known, obeyed, and honoured.

Give us this day our daily bread. Give us neither poverty nor riches; feed us with food convenient for us, lest we be full and deny thee, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain. Having food and raiment, may we be therewith content. Lord! grant us a sufficiency of the good things of this life. We ask not for abundance. We would not be ambitious to lay up for ourselves treasures upon earth, but treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The bread of God is he, which cometh down from heaven, and giveth life unto the world. Lord! ever more give us this bread.

And forgive us our debts as we forgive our debtors. Being humble and penitent, for thy name's sake, O Lord! pardon our iniquity, for it is great. Forgive us our sins and follies of heart and life; for we have sinned, in that we have dishonoured thy name, disobeyed thy word, and abused thy grace. May we abstain from all revenge, and be inclined to forgive those, who trespass against us, as we desire and hope to be forgiven of them. And may all men be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgiveth his people.

And lead us not into temptation. In all conflicts and trials, preserve us from being led astray. Guard us against the snares, which are round about us. We beseech thee to fortify our minds against every allurements. May thy grace be sufficient for us at all times, and may we come off conquerors over self, the world, and the adversary of souls. Never suffer us to be tempted above that, we are able to bear. And always may we watch, and pray, that we enter not into temptation.

But deliver us from evil. Preserve us from all moral and natural evils. Redeem us from iniquity. Cleanse us from secret faults; keep us from presumptuous sins; and let them not have dominion over us. May we elude every snare; withstand the devices of Satan, and resist worldly enticements. Save us from sinful affections, and from those afflictions and trials, attendant upon a course of sin.

For thine is the kingdom and the power, and the glory forever. O Lord most high! King of kings and Lord of lords! glorify thy grace in our salvation. And to thy great and glorious name, Father, Son, and Spirit, be all praise ascribed by all in heaven, and all in earth.

Amen. As it is in thy purposes, promises, threatenings, and government, so be it in our prayers. Even so. So shall it be to thy praise.

Saturday Evening.

- O thou, who hast proclaimed thy name the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin! look down in compassion upon us miserable sinners, while we attempt to address thy throne.

duties of their high and sacred calling. May they preach good tidings unto the meek, bind up the broken-hearted, proclaim liberty to the captives, the opening of the prison to them, that are bound, and the acceptable year of the Lord, and the day of vengeance of our God. Bless the Minister of the gospel in this place. May he be a faithful steward of the mysteries of God, giving to every one his portion in due season; and may he be greatly instrumental in building up Zion among us.—Smile upon us, who are now worshipping before thee. May we delight to surround the family altar as often as the morning or evening returns. May family religion be greatly revived and blessed in this place, and in all parts of the Christian world. And may thy kingdom come, and thy will be done in all the earth.—We thank thee for the refreshing sleep, and grateful slumbers of the last night, and that we are alive, and are surrounded by so many blessings this morning. May we begin this day with God, and spend it all to his glory. May all our future days be devoted to thee; and when the succession of days and nights on earth shall be no more, O! may we enter upon one cloudless, happy, and eternal day. Now unto him, that loved us, and died to save us; to him be glory, and dominion forever and ever. Amen.

Thursday Evening.

O thou, who only hast immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; we are unworthy to appear in thy presence, or to take thy holy name into our sinful and polluted lips. But Jesus Christ is worthy, and through his mediation we come. Thou, Lord! searchest all hearts, and understandest

all the imaginations of the thoughts: Thine eye is ever upon us, beholding the evil and the good.—We confess, O Lord! that we have been unprofitable servants, and deserve to be cast into outer darkness, where shall be weeping and gnashing of teeth. We have hated instruction, despised reproof, and rejected offered mercy, and practically said, who is the Lord, that he should reign over us? This our way has been our folly. We plead guilty, and have nothing to plead in extenuation of our guilt. O! for thy name's sake, and mercy's sake, and thy dear son's sake, have compassion upon us. Blot out our sins as a cloud, and as a thick cloud, and remember them not for our condemnation. Let us feel our ruin, and apply for salvation to the only Saviour of a lost world. We would count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that, which is through the faith of Christ, the righteousness, which is of God by faith. May our conduct be such, at all times, as heaven shall approve; and may we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Guide and guard us in all our earthly pilgrimage, and let us not merely, like Moses from the top of Pisgah, behold the promised land, but like Joshua, enter it at last in triumph.—O Lord! have mercy upon a sinful world; restrain the spirit of pride, ambition, and cruelty. Relieve the wants of the necessitous, heal the sick, or prepare them for a happy death. O thou Father of lights! commiserate the many millions, who are perishing for lack of vision. Cause the light of thy word and Spirit to illuminate the benighted corners of the earth. Hasten the downfall of the man of sin. Make it manifest that thou dost rule among the nations. Call in the remainder of thine ancient people. Let them be sensible of

their sin in rejecting the *Messiah of the Scriptures*; and now, embrace Christ as the only Saviour of men. Let thy professing people imbibe much of the spirit of their divine Master, and imitate his holy example. Never may they, by their conduct, bring reproach upon religion, or cause its enemies to blaspheme. Lead them in the way of holiness, till thou shalt give them a triumphant entrance into thy kingdom. Bless our highly favoured land. Be a wall of fire round about it, and the glory in the midst of it. Make us a holy, and then we shall be a happy people. Look down, O Lord! in mercy upon this household. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. We thank thee, that we have been sustained, and blessed by thee the day past. Many have been thy mercies towards us all the days of our lives. Every moment is a witness for God, that he is good. O Lord! open thou our lips; and our mouths shall show forth thy praise. We pray thee have each member of this family in thy holy keeping this night. Shelter us from all harm; and spare us to see the light of another morning, and to rejoice in thee, our great Benefactor. And may we spend the remnant of our days in such a manner, as to die in peace, rest in hope, and rise in glory, through Jesus Christ; to whom be glory, both now, and forever. Amen.

Friday Morning.

Holy and ever blessed God! we worship thee as the Source of all being, perfection, and happiness. Thou art, and besides thee there is no God. The idols of the Heathen are a vanity and a lie. But thou, Lord! art the Creator of the ends of the earth, and art worthy of the homage of all thing intelli-

gent creatures. We acknowledge *it is our duty*, and our interest to worship before thee. Eternal thanks to thy name, that we may have access to the mercy-seat by the blood of the cross.—Lord! for thy watchful care over us another night, we would raise a fresh memorial of gratitude to thee who art the God of our salvation. We thank thee that, having been refreshed by sleep, we are brought to the commencement of this new day in circumstances of mercy. We now resign ourselves, and all that we have, into thy hands for disposal this day. Keep us in thy fear; direct us in the path of duty; and prosper us in all our lawful undertakings. Whether we eat, or drink, or whatever we do, may we do all to the glory of God. Make us industrious and honest in our several callings. Let us be content to live, and yet willing to die. Come, thou eternal Spirit! and convince us of sin, of righteousness, and of judgment to come. Let us feel the burden of sin, and our exposure to the wrath of God; and be willing to be saved on the terms of the gospel. O! that Christ might be precious to our souls as an almighty Saviour. Blessed be God, that we have such an High Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, and who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. O Lord! be merciful to our unrighteousness, and our sins, and our iniquities, remember no more. Thy mercy is not clean gone, that thou canst not have compassion. O! let thy grace be displayed in our salvation.—We praise thee, O Lord! that life and immortality are brought to light in the gospel, and that we live in the very valley of vision. We rejoice in the revelation thou hast given us. Ever may we take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in

our hearts.—In thy benevolence, bless all ranks and descriptions of persons. Reform the wicked, instruct the ignorant, and reclaim the wandering. Speak peace to the troubled in mind, and bless the persecuted for righteousness' sake. Destroy all pride, vain-glory, and hypocrisy. Multiply the triumphs of truth over error. Plead the cause of the orphan, the widow, and the friendless. Bless all our colleges, and seminaries of learning. Cast into these fountains the salt of grace, that streams may issue from them, which shall make glad the city of God. O! let the youth, who resort to these institutions for instruction, form habits of deep and fervent piety. Let there be revivals of religion in them all, and may the number of pious students be greatly increased. Bless all the Presidents and Professors in our colleges. Ever may they remember their great responsibility, and do all that lies in their power, by their prayers, example, and instruction, to promote the spiritual welfare of the young men, committed to their charge. And may all our youth be trained to habits of industry and sobriety. We would make supplications, prayers, and intercessions for all men; for kings, and for all that are in authority, that the people may lead a quiet and peaceable life in all godliness and honesty. Bless all the nations, that dwell upon the face of the earth, and fill the world with thy glory. We offer these our requests in the name of our great High Priest above; to whom be glory in the Church forever. Amen.

Friday Evening.

O God, most high and holy! we pay thee homage as the Life and Lord of creation. Great is our Lord, and of great power; his understanding is infinite. Who by searching can find out God? who can find

out the Almighty unto perfection? It is as high as heaven; what can we do? deeper than hell; what can we know? The measure thereof is longer than the earth, and broader than the sea.—O Lord! we would glorify thy power, wisdom, and goodness, which are discoverable all around us. Blessed be thy name, especially, that when sacrifices and offerings thou wouldst not, then said the Saviour, Lo, I come to do thy will, O God! We thank thee, that in the fulness of time, the heavens did bow, and the Son of God came down upon the earth, veiled in humanity. We would rejoice in the miraculous proof of his divine mission, and that, by his blood, the covenant of grace is ratified, and by his stripes we are healed. And we praise thee for the kind proclamation: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy and eat; yea, come, buy wine and milk without money: and without price. O, what amazing condescension and compassion! We thank thee, O Lord! that thou hast confirmed the gospel by abundant testimonies, and handed it down from generation to generation, notwithstanding all the opposition which has been made to it. We bless thee, that thou hast given us existence in a land where the Christian religion is taught, and its sacraments administered. Thanks to thy name, all gracious Father! for the blessings of thy good providence, that thou hast watched over us with paternal care, preserved us in being, and afforded us a competence of the things of this life. O thou great Benefactor of man! we thank thee for thy protection and blessings the day past. Having obtained help of thee, we continue in life, and are now witnesses for God, that he is good and gracious. May the conclusion of this day remind us of the conclusion of life. To thy merciful care we humbly commend ourselves this night. The darkness hideth not from thee, but the night shineth as the day; the darkness and the

light are both alike to thee. Give thy guardian angels charge over us for good. May they watch around our beds in the hours of repose. And, when we shall be refreshed by sleep, awake us to speak of thy power and grace. When the natural sun shall dispel the shades of night, may the Sun of righteousness dispel the moral darkness of our minds. Be with us, and bless us the remainder of life. Bless us in basket and in store; be thou our Shepherd, and then we shall not want. O! grant us spiritual mercies. Help us to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him, that created him. Enable us to prove all things, to hold fast that which is good, and to abstain from all appearance of evil. Never may we be slothful; but followers of them, who through faith and patience inherit the promises. O! let us ever be ravished with the glories of Christ, and receive of his fulness, and grace for grace. Deeply impress our minds with the example of saints now in glory, and of the blessed Saviour, while he was upon the earth. Like Moses may we endure as seeing him who is invisible, till we rise from this state of sin and sorrow, to a state of perfect purity and happiness in thy kingdom above.—We pray for the extension of the Redeemer's kingdom, and the ultimate triumphs of true religion. The harvest truly is plenteous, but the labourers are few. Lord of the harvest, send forth labourers into thy harvest. Let those who preach thy word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. Build the old wastes, and repair the desolations of many generations. Make continual accessions to the number of the faithful, till from the rising of the sun even unto the going down of the same, thy name shall be great among the Gentiles; and in every place incense shall be offered unto thy name, and a pure offering. Hear us and answer

us, O thou God of mercy, and thine shall be the praise, Father, Son and Spirit. Amen.

Saturday Morning.

Our Father, who art in heaven! to thee we look as the Father of all creation, the source of life, and being, and blessings. Thou wast the Framers of our bodies, and the Father of our spirits. Have we not all one Father? Hath not one God created us? Thou art the God and Father of our Lord Jesus Christ, and, through him, the Father of all that believe. We are thine by creation, thine by preservation, and, if we are born of thy Spirit, we are thine by spiritual adoption. As thy children, we would at this time draw near to thee, and beseech thee to look down in mercy from heaven the habitation of thy holiness. Heaven is thy throne, and there thou dwellest in glory, and there thou art worshipped by angels, and the spirits of just men made perfect.

Hallowed be thy name. We would approach thee, O thou eternal Majesty! with the deepest veneration, and give thee the glory, which is thy due. We would hallow thy name in the thoughts of our hearts, the words of our lips, and the works of our hands. We would ever reverence, fear, and honour God. And may thy name be hallowed by all people.

Thy kingdom come. Thou, whose kingdom is an everlasting kingdom, and whose dominion is from generation to generation! thou who art King of kings, and Lord of lords! reign in, and rule over, all thy moral creatures. Make them willing and obedient subjects of the Prince of peace. Destroy the kingdom of sin and Satan. Make all people the trophies of thy grace, and let the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Thy will be done in earth, as it is in heaven. May thy pleasure at all times be done concerning us, and by us. Under all thy dispensations, enable us to say, It is the Lord, let him do what seemeth him good; Even so Father, for, so it seemeth good in thy sight. As it is thy will, that all men should be brought to the knowledge of the truth, as it is in Jesus; so let thy word have free course and be glorified. May all people submit themselves unto God. As saints and angels do thy will in heaven; so may thy will be done by all, that dwell upon the face of the earth. Here may God be universally known, obeyed, and honoured.

Give us this day our daily bread. Give us neither poverty nor riches; feed us with food convenient for us, lest we be full and deny thee, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain. Having food and raiment, may we be therewith content. Lord! grant us a sufficiency of the good things of this life. We ask not for abundance. We would not be ambitious to lay up for ourselves treasures upon earth, but treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The bread of God is he, which cometh down from heaven, and giveth life unto the world. Lord! ever more give us this bread.

And forgive us our debts as we forgive our debtors. Being humble and penitent, for thy name's sake, O Lord! pardon our iniquity, for it is great. Forgive us our sins and follies of heart and life; for we have sinned, in that we have dishonoured thy name, disobeyed thy word, and abused thy grace. May we abstain from all revenge, and be inclined to forgive those, who trespass against us, as we desire and hope to be forgiven of them. And may all men be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgiveth his people.

And lead us not into temptation. In all conflicts and trials, preserve us from being led astray. Guard us against the snares, which are round about us. We beseech thee to fortify our minds against every allurements. May thy grace be sufficient for us at all times, and may we come off conquerors over self, the world, and the adversary of souls. Never suffer us to be tempted above that, we are able to bear. And always may we watch, and pray, that we enter not into temptation.

But deliver us from evil. Preserve us from all moral and natural evils. Redeem us from iniquity. Cleanse us from secret faults; keep us from presumptuous sins; and let them not have dominion over us. May we elude every snare; withstand the devices of Satan, and resist worldly enticements. Save us from sinful affections, and from those afflictions and trials, attendant upon a course of sin.

For thine is the kingdom and the power, and the glory forever. O Lord most high! King of kings and Lord of lords! glorify thy grace in our salvation. And to thy great and glorious name, Father, Son, and Spirit, be all praise ascribed by all in heaven, and all in earth.

Amen. As it is in thy purposes, promises, threatenings, and government, so be it in our prayers. Even so. So shall it be to thy praise.

Saturday Evening.

- O thou, who hast proclaimed thy name the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin! look down in compassion upon us miserable sinners, while we attempt to address thy throne.

We are unworthy of the *least* mercy, for we have trespassed against thee. We have been disobedient and ungrateful children. We have been alienated in our affections, and perverse in our conduct. We are prone to go astray as the sparks fly upward, to drink in iniquity like water, and to roll sin as a sweet morsel under our tongues. We lie under the just condemnation of thy law, and must everlastingly perish, unless thy grace interpose. Deal with us, O Lord! not in strict justice, but according unto thy mercy. May we look on Christ, whom we have pierced by our sins, and mourn for him, as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. May we exercise the most godly sorrow for sin, and the most lively faith in the Son of God. Give us the hopes of the gospel, and that joy, with which a stranger intermeddleth not. Feed us with the heavenly manna, and give us to drink of the fountain of living waters. Enkindle within us the fire of sacred love, which shall never be extinguished; and may this love constrain us to obedience! May we delight to contemplate upon the glories of thy character, the wonders of thy works, the holiness of thy law, the rectitude of thy government, and the riches of thy grace.—We lament, O God! that iniquity abounds and the love of many waxes cold. O! the leanness, the leanness of thy professing people. Profaneness and intemperance prevail. Infidelity and irreligion increase, no man repents him of his wickedness, saying, What have I done? And the ways of Zion mourn, because few come to her solemn feasts. It is time for thee, Lord! to work; for men make void thy law. When the enemy comes in like a flood, Spirit of the Lord! lift up a standard against him. Arise, O Lord most mighty! in thy strength, and suppress all infidelity, delusion, superstition, and vice. With thee all things are possible; and thou canst turn the hearts of all men, as the

rivers of water are turned. O! convert *all men to thyself*. May Christianity spread its *reforming, and benign* influence through the earth, and may thy Spirit be poured out in copious effusions upon our whole guilty world.—Eternal thanks we render to the Lamb, who was slain to redeem us to God by his blood. We rejoice, that the Son has vindicated his Father's character, magnified the law and made it honourable, and is now exalted to be a Prince and a Saviour to give repentance to Israel, and remission of sins. Praised be thy name, that thou didst commiserate the state of fallen man, and didst constitute thy Son, our Mediator and Saviour. We bless thee for the overtures of mercy through him, and beg to have an interest in the proffers of life. We plead thine everlasting love; we plead the sacrifice of Christ; we plead his intercession at the right hand of the Father. O! have mercy on our precious souls. Save us from the power and dominion of sin; save us from the wrath to come.—Blessed God! we thank thee for the favours of life. Surely goodness and mercy have followed us all our days. We praise thee especially for the mercies of the day and week past. Prepare us for holy time. Preserve us from the dangers of this night, and suffer no plague to come near our dwelling. Let our sleep be sweet and quiet, and in the morning, awake us to renewed life and activity. When we rise from our beds, may our first actions be consecrated to God, and may the sabbath be to us a day of sacred rest and joy, and a prelude to an everlasting sabbath in thy kingdom of glory. Now unto him, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father; to him be glory forever and ever. Amen.

Prayer for a day of publick Fasting, in the Spring of the year.

O, thou justly offended Sovereign! we desire to bow before thee, on this day of fasting, humiliation, and prayer, with the deepest self-abasement. May we offer unto thee the sacrifice of a broken and contrite heart, which, O God! thou wilt not despise. O our God! we are ashamed and blush to lift up our faces to thee our God; for our iniquities are increased over our heads, and our trespasses are grown up unto the heavens. We confess, that we are by nature children of wrath even as others, and are under the curse of a broken law. We have wickedly and ungratefully departed from thee, the living God, and practically said, Depart from us, we desire not the knowledge of thy ways. We have hated and despised reproof, and disregarded thy warnings and instructions, abused thy goodness, slighted thy mercies. Thou hast nourished and brought us up as children, but we have rebelled against thee. It is of the Lord's mercies, that we are not consumed, because thy compassions fail not.—Look down, O God! in mercy upon us miserable sinners. Pardon us through the mediation of Christ. Blot out all our transgressions, and be at peace with us. Wash us and we shall be clean; purify us and we shall be whiter than snow. Help us to keep such a fast this day, as thou hast chosen, and to rend our hearts and not our garments, and turn unto the Lord our God, for he is gracious and merciful, ~~slow to~~ **slow to** anger and of great kindness, and repenteth ~~him~~ **him** of the evil. We acknowledge, O Lord! that iniquity abounds, and the love of many waxes cold. We lament the profanation of thy holy name, and thy ~~holy~~ **holy** day; the disregard of thine authority, and the disobedience of thy sacred laws, and that such multitudes cast off fear and restrain prayer before thee. Pour,

we beseech thee, upon thy people a *spirit of repentance* and reformation. Let the wickedness of the wicked come to an end; but establish the just. May temperance and sobriety, industry and good habits, universally prevail. Behold thy people prostrate at the throne of grace, and hear their prayers, whether offered in thy sanctuary, in the family, or in the closet, saying, Spare thy people, O Lord! and give not thine heritage to reproach. We deserve all thy rebukes and chastisements. Thou wouldst be just, shouldst thou cast us off forever. Return, O Lord! how long? and let it repent thee concerning us thy servants. O! satisfy us early with thy mercy, that we may rejoice, and be glad all our days.—We thank thee, O Lord! that thou hast carried us through the inclement season of the winter and hast brought us to the return of Spring. Regard us in respect to the succeeding seasons of the year. May there be a favourable seed time, a fruitful season, and a plentiful harvest. Grant us those alternate shinings of the sun, and showers of rain, which are well calculated to bring forward and ripen the fruits of the earth. Give us the rain of our land in his due season, the former rain, and the latter rain, that we may gather in abundance. Let not the heaven, that is over our heads, be brass, and the earth that is under us, be iron, and make not the rain of our land, powder and dust. Save us from destructive frosts, devouring insects, blasts and mildews. Reserve unto us the appointed weeks of harvest, and crown the year with thy goodness. Preserve us from the pestilence, that walketh in darkness, and the destruction, that wasteth at noon day. Save us from the ravages of tempests and earthquakes, fire and water, persecution and the sword. Continue the health and happiness of thy people. Prosper our agriculture, our manufactures, our commerce and our fisheries, and make us rejoice in the midst of plenty. Bless the people of this nation in

all their interests and concerns. Ever may we remember, that righteousness exalteth a nation, but sin is a reproach to any people. Propitiously regard the President of the United States, all heads of department, and all in subordinate authority. Give them that wisdom, which is from above, and is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Ever may they desire to promote the glory of God, and the highest interest of this people. Bless the Governour of this State, and the legislative, judicial, and executive branches of the government. Smile mercifully upon all the Ministers of religion. May they shun not to declare the whole counsel of God, whether men will hear, or whether they will forbear. Make them burning and shining lights in thy golden candlesticks, and instrumental of great good to Zion. May all our colleges, academies and schools of learning, be nurseries of useful knowledge, and of piety. Bless all the institutions of true religion, humanity, and benevolence. Graciously succeed all efforts to spread a knowledge of the gospel of Christ among the great family of man. Compassionate the circumstances of all men, and fill the earth with thy glory. Now unto him, that is able to do exceeding abundantly above all, that we ask or think, according to the power, that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

A prayer for a day of publick Thanksgiving in Autumn.

O thou great Author of our being, and blessings! help us, on this day of praise, thanksgiving and prayer, to approach thee with hearts filled with gratitude and joy. We adore thee as God over all

blest for evermore. O Lord! we praise thee, and magnify thy name with thanksgiving, for thou art good, and dost good continually. Thy goodness is as boundless as the universe, and as endless as eternity. The earth is thine and the fulness thereof; the world, and they that dwell therein. Thou causest the sun to shine, and the rain to descend on the just, and on the unjust. Thou waterest the hills from thy chambers; the earth is satisfied with the fruit of thy works. Thou causest the grass to grow for the cattle, and herb for the service of man, that thou mayest bring forth food out of the earth. Thou art the confidence of all the ends of the earth. All eyes wait upon thee, and thou givest them their meat in due season. Thou givest to the beast his food, and to the young ravens which cry. Thou openest thine hand, and satisfiest the desire of every living thing. Thy rich beneficence is every where discovered;—in the fruitful valley, the verdant hill, and the limpid stream. O that kings of the earth, and all people, princes, and all judges of the earth; both young men, and maidens, old men, and children, would praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.—We thank thee, O Lord! for all our blessings, temporal and spiritual. The lines are fallen to us in pleasant places; yea, we have a goodly heritage. Thou hast not left thyself without witness, in that thou hast done good, and given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. We bless thee that we live in a land where Churches are planted, the means of grace abound, and the blessings of religious and civil liberty are enjoyed. We have heard with our ears, O God! our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the Heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the

all their interests and concerns. *Ever may we remember, that righteousness exalteth a nation, but sin is a reproach to any people.* Propitiously regard the President of the United States, all heads of department, and all in subordinate authority. Give them that wisdom, which is from above, and is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Ever may they desire to promote the glory of God, and the highest interest of this people. Bless the Governour of this State, and the legislative, judicial, and executive branches of the government. Smile mercifully upon all the Ministers of religion. May they shun not to declare the whole counsel of God, whether men will hear, or whether they will forbear. Make them burning and shining lights in thy golden candlesticks, and instrumental of great good to Zion. May all our colleges, academies and schools of learning, be nurseries of useful knowledge, and of piety. Bless all the institutions of true religion, humanity, and benevolence. Graciously succeed all efforts to spread a knowledge of the gospel of Christ among the great family of man. Compassionate the circumstances of all men, and fill the earth with thy glory. Now unto him, that is able to do exceeding abundantly above all, that we ask or think, according to the power, that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

A prayer for a day of publick Thanksgiving in Autumn.

O thou great Author of our being, and blessings! help us, on this day of praise, thanksgiving and prayer, to approach thee with hearts filled with gratitude and joy. We adore thee as God over all

blessed for evermore. O Lord! we praise thee, and magnify thy name with thanksgiving, for thou art good, and dost good continually. Thy goodness is as boundless as the universe, and as endless as eternity. The earth is thine and the fulness thereof; the world, and they that dwell therein. Thou causest the sun to shine, and the rain to descend on the just, and on the unjust. Thou waterest the hills from thy chambers; the earth is satisfied with the fruit of thy works. Thou causest the grass to grow for the cattle, and herb for the service of man, that thou mayest bring forth food out of the earth. Thou art the confidence of all the ends of the earth. All eyes wait upon thee, and thou givest them their meat in due season. Thou givest to the beast his food, and to the young ravens which cry. Thou openest thine hand, and satisfiest the desire of every living thing. Thy rich beneficence is every where discovered;—in the fruitful valley, the verdant hill, and the limpid stream. O that kings of the earth, and all people, princes, and all judges of the earth; both young men, and maidens, old men, and children, would praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.—We thank thee, O Lord! for all our blessings, temporal and spiritual. The lines are fallen to us in pleasant places; yea, we have a goodly heritage. Thou hast not left thyself without witness, in that thou hast done good, and given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. We bless thee that we live in a land where Churches are planted, the means of grace abound, and the blessings of religious and civil liberty are enjoyed. We have heard with our ears, O God! our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the Heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the

land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. O Lord! we acknowledge thou hast not dealt so with any nation. Bless the Lord, O our souls! and forget not all his benefits.—We praise thee, especially at this time, for thy goodness to us the year past; that thou hast protracted our forfeited lives, favoured us with a good measure of health, and continued to us our religious, civil, and literary advantages. We bless thee for thy goodness to us in regard to the seasons of the year. Thou didst give unto us the former and the latter rain in his season, and didst reserve for us the appointed weeks of the harvest. Thou hast crowned the year with thy goodness; and thy paths have dropped fatness. The promise thou hast hitherto fulfilled, that while the earth remaineth, seed time and harvest shall not cease. The earth has yielded her increase, and God, even our God, has blessed us. We thank thee for the bounties of this year, and that we are enabled, at the close of it, to come before thee with a meat and a drink offering. Help us, we pray thee, to keep this day such a thanksgiving as the Lord our God shall be pleased to accept and to bless. Fill our hearts with gratitude for the many benefactions we have experienced. Continue to bless us in future; and may the streams of thy goodness lead us to thee the fountain.—May thy blessings be extended to all around us. Be the Guardian and Benefactor of our beloved country. Graciously regard the Chief Magistrate of these United States, and all our Senators and Representatives. Bless the civil officers of this State. Make our officers peace, and our exactors righteousness. Let violence no more be heard in our land, wasting nor destruction within our borders; but let our walls be salvation and our gates praise. May all our privileges, civil and religious, be preserved unto us, and

be transmitted from us down to the latest posterity. Bless all useful arts and sciences, our agriculture, manufactures, fisheries, and commerce. Bless the Ministers of the Gospel. May their bow abide in strength, and the arms of their hands be made strong by the hands of the mighty God of Jacob. May utterance be given them, that they may open their mouths boldly, and may their preaching be as the word of the wise, and as nails fastened by the Master of assemblies. Bless all the nations of the earth. May they be under the administration of wise and equitable laws. May the wants of all men be supplied, and the whole earth be filled with thy glory. These our petitions, we are encouraged to offer up in hope of thy gracious acceptance through the Son of thy love; to whom with the Father, and the Holy Spirit, be unceasing praises. Amen.

A Prayer for a Sick Person.

O thou great and everlasting God, in whom we live, and move, and have our being! help us at this time to address thee in prayer in behalf of this sick person. Thou hast taught us when afflicted to pray, and hast said, Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. With thee, O Lord! are the issues of life and death. Thou makest sore, and bindest up; thou woundest, and thy hands make whole. Thou killest, and makest alive; thou bringest down to the grave, and bringest up. O Lord! rebuke thy servant not in thine anger, neither chasten him [her] in thy hot displeasure. Have mercy upon him [her] for he [she] is weak; O Lord! heal him [her] for his [her] bones are vexed. Bless the means used for his [her] restoration, or direct to such as shall be blessed. Raise him [her] speedily from this bed of

weakness and languishing, to health and strength again. Speak the word only, and thy servant shall be healed. Mitigate his [her] pains, rebuke his [her] disorder, and say unto it, Thus far thou shalt go, but no further. Let thy servant recover, that he [she] may live, and glorify thee on earth, and be a blessing to those around him [her]. Put underneath him [her] thine everlasting arm, and support him [her]. Consider his [her] frame, and remember he [she] is but dust. As his [her] days, so may his [her] strength be. Now wearisome days and nights are appointed unto him, [her] may he [she] acknowledge thee in this visitation of sickness. As thou triest him [her] in the furnace of affliction; so let him [her] come forth as gold seven times tried, and fitted for his [her] Master's use. Under all his [her] trials and sorrows, may he [she] with resignation say, The cup, which my Heavenly Father giveth me, shall I not drink it? O that his [her] afflictions might work together for his [her] good. Show him [her] wherefore thou dost contend with him, [her] and let him [her] receive thy chastisements as fatherly corrections. May he [she] suppress every murmuring thought; be still and know that thou art God. Sanctify unto him [her] his [her] sickness, and restore him [her] to health, that in the end he [she] may be enabled to say, It is good for me that I have been afflicted; I have learned wisdom under the corrections of my Heavenly Father; and to say, Bless the Lord, O my soul! and forget not all his benefits, who healeth all thy diseases, who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies. But, Lord! if this sickness is to be unto death; O! let him [her] be prepared to die. And as the time of his [her] departure draweth nigh, may he [she] be enabled to look forward to the hour of dissolution with composure and resignation. Support him, [her] that he [she] may bear with

tranquillity the agonies of dying nature, and leave a smile upon death itself. And when his [her] pulse shall cease to beat, and the vital spark go out in death, and his [her] heart and flesh shall fail, be thou the strength of his [her] heart and his [her] everlasting portion. (If the sick person be aged, then pray; Though his [her] outward man perish, yet may the inward man be renewed day by day. And may he [she] come to the grave in a full age, like as a shock of corn cometh in its season.) (If the sick person be a child, or youth, then pray; Regard graciously this child, or youth, may it not die in the morning of life. Give it not up to the embraces of death. But shouldest thou call it to die, wash it in the blood of the Redeemer, sanctify its heart and prepare it for the everlasting enjoyments of thy kingdom, where youth shall bloom in eternal day.) Sanctify this dispensation of thy providence to all the friends and connexions of the sick person, and prepare them for thy holy will, whether the sick person is to live or to die. Prepare us for health or sickness, life or death. When we come to walk through the valley of the shadow of death, may we fear no evil, having thy rod and thy staff to comfort us; and in the day of the Lord Jesus may it be found, that we died in the Lord, and are blessed in him.

A prayer on account of the bereavement of a friend or relative.

O thou eternal and compassionate God! help us on this affecting and mournful occasion, to raise up our souls to thee in prayer. We acknowledge, that death entered into the world by sin, and so death hath passed upon all men for that all have sinned. Man, that is born of a woman, is of few days, and

full of trouble. *He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.* Thou hast determined his days, and the number of his months are with thee. Thou hast appointed his bounds that he cannot pass. Thou turnest man to destruction; and sayest, return, ye children of men. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are consumed in thy wrath; we spend our years as a tale, that is told.—In thy righteous providence, thou hast commissioned death to enter this family, and remove one of its members. O thou God of consolation! pity us in our bereaved and afflicted state. Be our refuge and strength, a very present help in trouble. May we be still, and know that thou art God, and that the Judge of all the earth does right. May we not despise the chastening of the Lord; neither be weary of his correction. Sanctify unto us this instance of bereavement, so that, with the Psalmist, we may say, We know, O Lord! that thy judgments are right, and that thou in faithfulness hast afflicted us. Lord make us to know our end; and the measure of our days what it is; that we may know how frail we are. Suitably may we reflect upon the vanity and uncertainty of human life, and all things earthly. Let the solemn providence of mortality in our family, impress our minds with deep concern to be also ready. In the death of others, may we see as in a glass, our own mortality. So teach us to number our days, that we may apply our hearts unto wisdom. May we humble ourselves under thy mighty hand, and cast all our care upon thee who careth for us. Ever may we exercise the highest confidence in God, and with holy Job, say, Though he slay me, yet will I trust in him. May we remember that the Lord doth not afflict willing-

ly, nor grieve the children of men. *But like, as* a father pitieth his children, so the Lord pitieth them that fear him. (If the deceased person was pious, then pray; Fill our hearts with gratitude, that in the death we mourn, we are called to sorrow, not even as others, which have no hope, and that we have reason to believe, that our deceased friend and relative died in the Lord, and is blessed in him.) (If the deceased person was a child, then pray; Sanctify this providence unto those of us, who were the parents of the deceased. May we be dumb and open not our mouths, because thou didst it. And may we be enabled to feel and say with holy Job, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.) Ever may we be ready and watching for the approach of the Son of Man; for blessed are those servants whom their Lord, when he cometh, shall find so doing. And ever may we remember, that life at the longest is short, and that soon we must lie down in the cold and silent tomb, there to repose until waked by the trump of the archangel, when all the dead shall arise. With the apostles, may we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. And when we shall be called to resign ourselves into the cold arms of death, help us to commend our departing spirit into the hands of our Almighty Redeemer, saying, as did dying Stephen, Lord Jesus! receive our spirit, and may we go to be forever with the Lord. Amen.

A Prayer for the Monthly Concert.

Infinitely great and blessed God! help us to pray on this occasion, when so many thousands and thousands, in different parts of the earth, are prostrate

before thee in supplication. We thank thee, O Lord! that we are not this day bowing down to stocks and stones, dumb idols, like millions of the human race; but that we have knowledge of thee the only true God, and Jesus Christ, whom thou hast sent. We bless thee for the Sacred Scriptures, a preached gospel, and the overtures of mercy through the Son of thy love.—Help us, we beseech thee, duly to appreciate and improve these precious privileges and mercies. May we all be the possessors of that religion, which came down from heaven, and which qualifies for an entrance into the New Jerusalem. Quicken us in the discharge of holy duties; and may we be entirely consecrated to God in all that we are, and all that we possess; and may we do all that lies in our power for the promotion of the cause of Christ around us, and in all the earth. Pour out thy Spirit in this place in copious effusions. O Lord! revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. May all the members of this Church be alive to the things of religion, pray much, and speak often one to another on the great interests of Christ and his kingdom. May impenitent sinners be pricked in their hearts as was Saul of Tarsus, and be brought to bow to the sceptre of Jesus, and to the acknowledgment of the truth as it is in him. O that the general inquiry here may be, what shall be done to inherit eternal life. And let the noise among the dry bones wax louder and louder, till all the slain shall arise. O! let the triumphs of the cross be spread all around us. Multiply converts to righteousness, as the drops of the morning dew, and let the Churches be greatly increased with those who shall be saved.—We thank thee, O thou God of mercy! for all revivals of religion in our country, and that such numbers have been brought into the fold of Christ. Multiply such re-

vivals until they shall be spread over the whole land, and our land emphatically become Immanuel's, a mountain of holiness, and a dwelling place of peace and righteousness. Bless all parts of Christendom. May thy Spirit be poured out, and pure religion and undefiled before God and the Father, be revived and flourish. May thy Churches be raised from the slumbers of centuries, understand the signs of the times, and wrestle with the Angel of the covenant, and, as a Prince, have power with God and prevail, and make in all respects, the most vigorous efforts in behalf of Zion, and a world lying in wickedness. O thou God of Abraham, Isaac, and Jacob! behold in great compassion thine ancient covenant people the Jews, scattered as they are to the four winds of heaven, and justly suffering, for their rebellion and unbelief, the vials of divine wrath, which their fathers imprecated upon them, when they crucified the Lord of glory, and said, His blood be on us, and on our children. We acknowledge, O God! that their punishment is just, and that they have deserved all the miseries and calamities, which have been inflicted upon them. But, O Lord! how long before the indignation against thy people shall be accomplished? How long shall they yet abide without a king, and without a prince, and without a sacrifice? How long shall they dwell alone, and not be reckoned among the nations, and be a by-word among all nations whither thou hast led them? When shall the children of Israel return, and seek the Lord their God, and David their king? O! let thy wrath, poured out upon them for their rejection of the Saviour, and for the great crime committed at Calvary, fully suffice. Convince the dispersed of Judah, that Shiloh, the Desire of all nations, and the true Messiah, has come. Let them no longer reject the gospel of thy grace, and the Saviour it reveals. May they cast their infidelity at the foot of the cross, and may that blood which their fathers shed, prove

a fountain, in which to wash away their sins. Hasten, O God! the time when thou shalt set up an ensign for the nations, and shalt assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, and shalt bring them into their own land, the land where their fathers dwelt, and when they shall be thy people, and thou wilt be their God, and they shall walk in thy judgments, and observe thy statutes and do them. We thank thee, O God! for the exertions that are making to effect the conversion of the seed of Abraham thy friend; that a number of the Jews have been converted to the Gospel faith, and that already we see a wave sheaf waved before the Lord, as the first fruits of a spiritual harvest. May the zeal and sympathies of the Gentile Church be greatly excited in their behalf. May we feel, that we are great debtors to the children of Israel; because that unto them were committed the oracles of God; and unto them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came. May we fulfil our obligations of gratitude to them in our endeavours to remove the blindness from their eyes, and to rend the vail of unbelief from their hearts, and to deliver them from bondage, and bring them into the glorious liberty of the children of God. O that the salvation of Israel were come out of Zion; O that we might speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. O that the ransomed of the Lord might return and come to Zion with songs, and everlasting joy upon their heads.—O Lord! we would not forget before thee the multitudes of our fellow creatures, who are groping in Heathenish darkness. Remove, we pray thee, the awful blindness and misery, in which they are involved. May the happy period soon arrive

when they shall have imparted to them the glorious Gospel of the blessed God, and when salvation shall be extended to all, that dwell on the earth. Thou hast promised that thy Son shall have the Heathen for his inheritance, and the uttermost parts of the earth for his possession. O! fulfil this promise. Say to the north, Give up; and to the south, Keep not back; bring thy sons from far, and thy daughters from the ends of the earth. To the accomplishment of this end, be pleased to succeed all the exertions, that are now making to publish the glad tidings of redemption to those, who sit in the region and shadow of death. Bless all Bible Societies, all Education Societies, all Missionary Societies, and all Societies, whose object is the conversion of the world to God. By their prayers and charities may the Christian publick manifest, that they feel for the benighted and perishing Pagans, and may they cheerfully make all proper sacrifices to send them the heralds of salvation. Go with the Missionaries of the cross, who have forsaken kindred and friends, country and home, and have exposed their health and lives for the cause of Christ. Preserve them amidst all dangers, and gloriously crown all their efforts for the building up of Christ's kingdom. Soon may the wilderness and the solitary place be glad for them; and the desert rejoice, and blossom as the rose;—soon may Ethiopia stretch out her hands unto God; and the isles of the sea welcome the Gospel to their shores. Arise, O God! and plead thine own cause, and hasten the glorious Millennial day, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and when the earth shall be full of the knowledge of the Lord as the waters cover the sea; and all shall know the Lord from the least unto the greatest. O Lord! hear; O Lord! forgive; O Lord! hearken and do; defer not for thine own sake, O my God! And all the praise and

glory will we ascribe unto the *Father, the Son, and the Holy Ghost*, both now, and for ever. Amen.

Prayer before Meat.

Father of mercies, from whom cometh down every good and every perfect gift! we look to thee for thy blessing. Grant us these provisions of thy table, now in readiness for our reception, to nourish and strengthen us. Feed us with food convenient for us, and enable us whether we eat or drink, or whatever we do, to do all to thy glory, for Christ's sake. Amen.

Prayer after Meat.

All bounteous God! thou art good and doest good. Thou openest thine hand, and satisfiest the desire of every living thing. We thank thee for the refreshment we have now received from the table of thine earthly bounty. Feed us with the Bread, which came down from heaven, and which was given for the life of the world, that we may eat thereof, and not die. Supply the wants of the poor and destitute, and bless the great family of man, for Jesus' sake. Amen.

Prayer before Meat.

Gracious God! the eyes of all wait upon thee, and thou givest them their meat in due season. Thou spreadest our table and fillest our cup, though we are unworthy of the crumbs, which fall from the ta-

ble of thy providence. May we receive *these fruits* of thy bounty with gratitude, and may they strengthen us to do thy will. Give us our daily bread, and give us meat to eat, that the world knows not of, and nourish us up for the entertainments of thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

Prayer after Meat.

Great Benefactor of man! thy mercies are renewed every moment; great is thy faithfulness. Be pleased to accept our thankful acknowledgments for the food we have received at this time. By thy grace may we be prepared to partake of the children's bread in thy kingdom. Compassionate the circumstances of all men, feed the hungry, clothe the naked, save the perishing, and fill the world with thy glory, through the great Redeemer. Amen.

full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Thou hast determined his days, and the number of his months are with thee. Thou hast appointed his bounds that he cannot pass. Thou turnest man to destruction; and sayest, return, ye children of men. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are consumed in thy wrath; we spend our years as a tale, that is told.—In thy righteous providence, thou hast commissioned death to enter this family, and remove one of its members. O thou God of consolation! pity us in our bereaved and afflicted state. Be our refuge and strength, a very present help in trouble. May we be still, and know that thou art God, and that the Judge of all the earth does right. May we not despise the chastening of the Lord; neither be weary of his correction. Sanctify unto us this instance of bereavement, so that, with the Psalmist, we may say, We know, O Lord! that thy judgments are right, and that thou in faithfulness hast afflicted us. Lord make us to know our end; and the measure of our days what it is; that we may know how frail we are. Suitably may we reflect upon the vanity and uncertainty of human life, and all things earthly. Let the solemn providence of mortality in our family, impress our minds with deep concern to be also ready. In the death of others, may we see as in a glass, our own mortality. So teach us to number our days, that we may apply our hearts unto wisdom. May we humble ourselves under thy mighty hand, and cast all our care upon thee who careth for us. Ever may we exercise the highest confidence in God, and with holy Job, say, Though he slay me, yet will I trust in him. May we remember that the Lord doth not afflict willing-

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HYMN 2. L. M. *Pleyel's Hymn.* [*]*Sabbath Evening.*

- 1 Thine earthly sabbaths, Lord! we love,
But there's a nobler rest above;
To that our lab'ring souls aspire,
With ardent pangs of strong desire.
- 2 No more fatigue, no more distress,
Nor sin, nor hell, shall reach the place,
No groans to mingle with the songs,
Which warble from immortal tongues.
- 3 No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.
- 4 O long expected day, begin;
Dawn on these realms of woe and sin;
Fain would we leave this weary road,
And sleep in death, to rest with God. DODDRIDGE.

HYMN 3. C. M. *Reading.* [b]*Sabbath Morning.*

- 1 Lord, in the morning, thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eye.
- 2 Up to the hills, where Christ is gone
To plead for all his saints,
Presenting, at his Father's throne,
Our songs and our complaints.
- 3 Thou art a God, before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.
- 4 But to thy house, will I resort,
To taste thy mercies there;
I will frequent thy holy court,
And worship in thy fear.
- 5 O! may thy Spirit guide my feet,
In ways of righteousness,
Make every path of duty straight
And plain before my face. WATTS.

HYMN 4. C. M. *Zion.* [b]*Sabbath Evening.*

- 1 Frequent the day of God returns
To shed its quick'ning beams;

And yet how slow devotion burns,
How languid are its flames.

2 Accept our faint attempts to love,
Our frailties, Lord! forgive;
We would be like the saints above,
And praise thee while we live.

3 Increase, O Lord! our faith and hope,
And fit us to ascend,
Where the assembly ne'er breaks up,
The sabbath ne'er shall end. RIPPON'S COL.

HYMN 5. L. M. *Sicilian*. [*]

Sabbath Morning.

1 My Saviour! my eternal Friend!
Accept my morning sacrifice;
While prostrate at thy feet I bend,
And hail the day, that saw thee rise.

2 When, through the shades of night, I slept,
Suspended all my active powers;
Thy guardian care soft vigils kept,
And saved me in those dangerous hours.

3 My opening eyes, with rapture, see
The dawn of thy returning day;
And all my thoughts ascend to thee,
While thus my early vows I pay.

4 O bid this trifling world retire,
And drive each carnal thought away,
Nor let me feel one vain desire,
One sinful wish through all the day.

5 Then while I to thy courts repair,
My soul shall rise on joyful wings,
The wonders of thy love declare,
And join the strains, which angels sing. CODMAN'S COL.

HYMN 6. C. M. *Zion*. [b]

Sabbath Evening.

1 When, O dear Jesus! when, shall I,
Behold thee all serene?
Blest in perpetual sabbath day,
Without a veil between.

2 Assist me, while I wander here,
Amidst a world of cares;
Incline my heart to pray with love,
And then accept my prayers.

Spare me, my God! O! spare the soul
That gives itself to thee;

glory will we ascribe unto the Father, the Son, and the Holy Ghost, both now, and for ever. Amen.

Prayer before Meat.

Father of mercies, from whom cometh down every good and every perfect gift! we look to thee for thy blessing. Grant us these provisions of thy table, now in readiness for our reception, to nourish and strengthen us. Feed us with food convenient for us, and enable us whether we eat or drink, or whatever we do, to do all to thy glory, for Christ's sake. Amen.

Prayer after Meat.

All bounteous God! thou art good and doest good. Thou openest thine hand, and satisfiest the desire of every living thing. We thank thee for the refreshment we have now received from the table of thine earthly bounty. Feed us with the Bread, which came down from heaven, and which was given for the life of the world, that we may eat thereof, and not die. Supply the wants of the poor and destitute, and bless the great family of man, for Jesus' sake. Amen.

Prayer before Meat.

Gracious God! the eyes of all wait upon thee, and thou givest them their meat in due season. Thou spreadest our table and fillest our cup, though we are unworthy of the crumbs, which fall from the ta-

4 I long for that delightful hour,
 When from this clay undrest,
 I shall be clothed in robes divine,
 And made for ever blest. MASON.

HYMN 9. L. M. *Oforto*. [*]

Morning

1 Awake, my soul! and with the sun,
 Thy daily stage of duty run,
 Shake off dull sloth, and early rise
 To pay thy morning sacrifice.
 2 Lord! I my vows to thee renew;
 Scatter my sins like morning dew;
 Guard my first springs of thought and will,
 And with thyself my spirit fill.
 3 Direct, control, suggest, this day,
 All I design to do, or say;
 That all my powers, with all their might,
 In thy sole glory may unite.
 4 Praise God from whom all blessings flow;
 Praise him all creatures here below;
 Praise him above, angelic host;—
 Praise Father, Son, and Holy Ghost. KENN.

HYMN 10. L. M. *Pleyel's Hymn*. [*]

Evening.

1 Glory to thee, my God! this night,
 For all the blessings of the light;
 Keep me, O! keep me, King of kings!
 Beneath thine own Almighty wings.
 2 Forgive me, Lord! for thy dear Son,
 The ill that I, this day, have done;
 That with the world, myself and thee
 I, ere I sleep, at peace may be.
 3 Teach me to live, that I may dread
 The grave as little as my bed;
 Teach me to die that so I may,
 Rise, glorious, at the awful day.
 4 O! let my soul on thee repose,
 And may sweet sleep my eyelids close;
 Sleep that shall me more vigorous make,
 To serve my God when I awake.
 5 If in the night I sleepless lie,
 My soul with heavenly thoughts supply;
 Let no ill dreams disturb my rest;
 No powers of darkness me molest.

6 Praise God, from whom all blessings flow;
 Praise him all creatures here below;
 Praise him above ye heavenly host,
 Praise Father, Son, and Holy Ghost. KENN.

HYMN 11. C. M. *Peterborough*. [*]

Morning.

- 1 Once more, my soul! the rising day
 Salutes thy waking eyes;
 Once more, my voice! thy tribute pay
 To Him that rules the skies.
- 2 Night unto night his name repeats,
 The day renews the sound,
 Wide as the heavens on which he sits
 To turn the seasons round.
- 3 'Tis he supports my mortal frame,
 My tongue shall speak his praise,
 My sins would rouse his wrath to flame,
 And yet his wrath delays.
- 4 A thousand wretched souls are fled
 Since the last setting sun;
 And yet thou length'nest out my thread,
 And yet my moments run.
- 5 Dear God! let all my hours be thine.
 Whilst I enjoy the light;
 Then shall my sun in smiles decline,
 And bring a pleasant night. WATTS.

HYMN 12. L. M. *Pilesgrove*. [b*]

Evening.

- 1 Thus far the Lord has led me on,
 Thus far his power prolongs my days.
 And every evening shall make known,
 Some fresh memorial of his grace.
- 2 Much of my time has run to waste,
 And, I perhaps am near my home,
 But he forgives my follies past,
 And gives me strength for days to come.
- 3 I lay my body down to sleep;
 Peace is the pillow for my head,
 While well appointed angels keep
 Their watchful stations round my bed.
- 4 Thus when the night of death shall come,
 My flesh shall rest beneath the ground;
 And wait thy voice to rouse my tomb
 With sweet salvation in the sound. WATTS.

HYMN 13. L. M. *Watts*. [*]*Morning.*

- 1 Tir'd with the burdens of the day,
To thee I rais'd my evening cry;
Thou heard'st when I began to pray,
And thine Almighty help was nigh.
- 2 Supported by thine heavenly aid,
I laid me down and slept secure;
Not death should make my soul afraid,
Tho' I should wake and rise no more.
- 2 But God sustained me all the night,
Salvation doth to God belong;
He raised my head to see the light,
And makes his praise my morning song. WATTS.
-

HYMN 14. C. M. *Reading*. [*]*Evening.*

- 1 Lord! thou wilt hear me when I pray,
I am forever thine;
I fear before thee all the day,
Nor would I dare to sin.
- 2 And while I rest my weary head,
From cares and business free,
'Tis sweet conversing on my bed
With my own heart and thee.
- 3 I pay this evening sacrifice;
And when my work is done,
Great God! my faith and hope relies
Upon thy grace alone.
- 4 Thus with my thoughts compos'd to peace,
I'll give mine eyes to sleep,
Thy hand in safety keeps my days,
And will my slumbers keep. WATTS.
-

HYMN 15. 7s. *Hotham*. [*]*Morning.*

- 1 Now the shades of night are gone;
Now the morning light is come;
Lord! may we be thine to-day,
Drive the shades of sin away.
- 2 Fill our souls with heavenly light,
Banish doubt, and cleanse our sight;
In thy service, Lord! to-day,
Help us labour, help us pray.

3 Keep our haughty passions bound;
 Save us from our foes around;
 Going out, and coming in,
 Keep us safe from every sin.
 4 When our work of life is past,
 O! receive us then at last,
 Night of sin will be no more,
 When we reach the heavenly shore. HARTFORD COL

HYMN 16. C. M. Zion. [b]

Evening.

1 O Lord! another day is flown,
 And we a little band,
 Are met once more before thy throne,
 To bless thy fostering hand.
 2 And wilt thou bend a listening ear,
 To praises low as ours?
 Thou wilt, for thou dost love to hear
 The song which meekness pours.
 3 And, Jesus! thou thy smiles will deign,
 As we before thee pray;
 For thou didst bless the infant train,
 And we are less than they.
 4 O! let thy grace perform its part,
 And let contention cease;
 And shed abroad in every heart,
 Thine everlasting peace.
 5 'Thus chasten'd, cleans'd, entirely thine,
 A flock by Jesus led;
 The Sun of holiness shall shine,
 In glory on our head.
 6 And thou wilt turn our wandering feet,
 And thou wilt bless our way;
 Till worlds shall fade, and faith shall greet
 The dawn of lasting day. KIRKE WHITE.

HYMN 17. L. M. Portugal. [*]

Morning or Evening.

1 My God, how endless is thy love!
 Thy gifts are every ev'ning new,
 And morning mercies from above,
 Gently distil like early dew.
 2 Thou spread'st the curtains of the night,
 Great Guardian of my sleeping hours!
 Thy sov'reign word restores the light,
 And quickens all my drowsy pow'rs.

3 I yield my powers to thy command,
 To thee I consecrate my days;
 Perpetual blessings from thine hand
 Demand perpetual songs of praise. WATTS.

HYMN 18. C. M. *Reading.* [b]

Morning.

- 1 Lord of my life! O, may thy praise
 Employ my noblest powers;
 Whose goodness lengthens out my days,
 And fills the circling hours.
- 2 Preserv'd by thine almighty arm
 I pass'd the shades of night,
 Serene and safe from every harm,
 And see returning light.
- 3 O! let the same almighty care,
 My waking hours attend;
 From every danger, every snare,
 My heedless step defend.
- 4 Smile on my minutes as they roll,
 And guide my future days,
 And let thy goodness fill my soul
 With gratitude and praise. STEELE.

HYMN 19. C. M. *Hymn Second.* [*]

Evening.

- 1 Indulgent God, whose bounteous care
 O'er all thy works is shown!
 O! let my grateful praise and prayer
 Ascend before thy throne.
- 2 What mercies has this day bestow'd!
 How largely hast thou blest!
 My cup with plenty overflow'd,
 With cheerfulness my breast.
- 3 Now may soft slumbers close my eyes,
 From pain and sickness free;
 And let my wakeful thoughts arise
 To meditate on thee.
- 4 Thus bless each future day and night,
 Till life's vain scene is o'er;
 And then to realms of endless light,
 O! let my spirit soar. LIVERPOOL COL.

HYMN 20. C. M. *Mear*. [*]*Morning.*

- 1 To thee, Great God! in thankful song
My morning vows shall rise;
Thy goodness made my slumbers sweet,
And cheers my waking eyes.
- 2 With joyful heart, I now behold
The sun's enlivening beams;
I might have waked in wild affright,
Amidst devouring flames.
- 3 How many, dear to thee, opprest
With cares, and fears, and pain,
Sleepless, have wish'd returning day,
And day return'd in vain;
- 4 Still on their restless beds they lie,
Their woes bewailing still;
Whilst I rais'd up from soft repose,
A thousand comforts feel.
- 5 Through whate'er trying scenes this day,
I may be called to pass;
Lord! grant me in the needful hour,
Thy all-sufficient grace.
- 6 Thus every morning shall my song
As holy incense rise,
Propitious, in thy Son, accept
The willing sacrifice. CODMAN'S COL.

HYMN 21. S. M. *Watchman*. [*]*Evening.*

- 1 The day is past and gone,
The evening shades appear;
O may we all remember well,
The night of death draws near.
- 2 We lay our garments by,
Upon our beds to rest;
So death will soon disrobe us all!
Of what we here possess.
- 3 Lord! keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.
- 4 And, if we early rise
And view the unwearied sun,
May we set out to win the prize,
And after glory run.

5 And when our days are past,
And we from time remove,
O! may we in thy bosom rest,
The bosom of thy love. ANON.

HYMN 22. L. M. *Sicilian*. [*]

Morning.

1 How should the morning of my days,
Be spent in humble prayer and praise,
To him who gave my life and breath,
And still preserves my soul from death!
2 God has from sleep restor'd my sight,
I'll praise him for the morning light,
For his protecting grace I'll pray
To guard and keep me all the day.
3 To him I'll dedicate my days,
Then shall I prosper on my ways;
And while my calling I pursue
His praise shall terminate my view.
4 O! may his condescending love,
Still draw my heart to things above,
That I, among his saints, may know
The joys of heaven begun below. HARRISON.

HYMN 23. C. M. *Hymn Second*. [b]

Evening.

1 Dread Sov'reign! let my evening song,
Like holy incense rise;
Assist the offerings of my tongue
To reach the lofty skies.
2 Through all the dangers of the day,
Thy hand was still my guard;
And still to drive my wants away
Thy mercy stood prepared.
3 Perpetual blessings from above
Encompass me around;
But, O! how few returns of love
Hath my Creator found.
4 What have I done for him, who died
To save my wretched soul!
How are my follies multiplied,
Fast as my minutes roll!
5 Lord! with this guilty heart of mine,
To thy dear cross I flee,
And to thy grace my soul resign
To be renewed by thee.

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Upon our beds to rest;
So death will soon disrobe us all!
Of what we here possess.
- 3 Lord! keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.
- 4 And, if we early rise
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 And let contention cease;
 And shed abroad in every heart,
 Thine everlasting peace.

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 And morning mercies from above,
 Gently distil like early dew.

2 Thou spread'st the curtains of the night,
 Great Guardian of my sleeping hours!
 Thy sov'reign word restores the light,
 And quickens all my drowsy pow'rs.

3 While we pray for pardoning grace,
Through the dear Redeemer's name,
Show thy reconciled face,
Take away our sin and shame.
From our worldly cares set free,
May we rest this night with thee.

4 When the morn shall bid us rise,
May we feel thy presence near!
May thy glory meet our eyes,
When we in thy house appear!
'There afford us, Lord! a taste,
Of our everlasting feast.

5 May the Gospel's joyful sound,
Conquer sinners, comfort saints,
Make the fruits of grace abound,
Bring relief for all complaints.
'Thus may all our Sabbaths prove,
'Till we join the church above. NEWTON.

HYMN 26. C. M. *Zion.* [b *]

Swiftmess of Time. New Year.

- 1 Remark, my soul! the narrow bound,
Of the revolving year;
How swift the weeks complete their round!
How short the months appear!
- 2 So fast eternity comes on—
And that important day,
When all that mortal life hath done,
God's judgment shall survey.
- 3 Yet, like an idle tale, we pass
The swift revolving year;
And study artful ways t' increase
The speed of its career.
- 4 Waken, O God! my careless heart,
Its great concerns to see;
That I may act the Christian part,
And give the year to thee.
- 5 So shall their course more grateful roll,
If future years arise;
Or this shall bear my waiting soul
'To joys above the skies. DODDRIDGE,

HYMN 27. L M. *Pilesgrove.* [*]

Help obtained of God. New Year.

- 1 Great God! we sing that mighty hand,
By which supported still we stand.

The op'ning year thy mercy shows;
Let mercy crown it till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By his incessant bounty fed,
By his unerring counsel led.

3 With grateful hearts the past we own;
The future—all to us unknown,
We to thy guardian care commit,
And peaceful leave before thy feet.

4 In scenes exalted or depress'd,
Be thou our joy, and thou our rest;
Thy goodness all our hopes shall raise,
Ador'd through all our changing days.

5 When death shall interrupt our songs,
And seal in silence mortal tongues,
Our Helper, God, in whom we trust,
In better worlds our souls shall boast. RIPPON'S COL.

HYMN 28. C. M. *Reading*. [b]

Publick Fast.

1 See, gracious Lord! before thy throne,
Thy mourning people bend!
'Tis on thy sov'reign grace alone,
Our humble hopes depend.

2 Tremendous judgments from thy hand,
Thy dreadful pow'r display;
Yet mercy spares this guilty land,
And still we live to pray.

3 How changed, alas! are truths divine,
For error, guilt, and shame!
What impious numbers, bold in sin,
Disgrace the Christian name.

4 O, turn us, turn us, mighty Lord!
By thy resistless grace;
Then shall our hearts obey thy word,
And humbly seek thy face.

5 Then should insulting foes invade,
We shall not sink in fear,
Secure of never failing aid,
When God, our God, is near. STEELE.

HYMN 29. C. M. *Zion*. [b]

Publick Fast.

1 Come, let our souls adore the Lord,
Whose judgments yet delay,

- Who yet suspends the lifted sword,
And gives us leave to pray.
- 2 Great is our guilt, our fears are great;
But we will not despair;
Still open is thy mercy seat
To penitence and prayer.
- 3 Kind Intercessor! to thy love
This blessed hope we owe;
O! let thy merits plead above,
While we implore below.
- 4 O gracious God! for Jesus' sake,
Attend our humble cry;
Nor let thy kindling vengeance break
Destruction from on high.
- 5 Though justice near thy awful throne
Attend thy dread command,
Lord! hear thy servants, hear thy Son,
And save a guilty land. STEELE.

HYMN 30. L. M. *Old Hundred.* [*]

Publick Thanksgiving.

- 1 Almighty sov'reign of the skies!
To thee let songs of gladness rise;
Each grateful heart its tribute bring,
And ev'ry voice thy goodness sing.
- 2 From thee our choicest blessings flow,
Life, health, and strength thy hands bestow,
The daily good thy creatures share,
Springs from thy providential care.
- 3 The rich profusion nature yields,
The harvest waving o'er the fields;
The cheering light, refreshing show'r,
Are gifts from thy exhaustless store.
- 4 At thy command the vernal bloom,
Revives the world from winter's gloom,
The summer's heat the fruit matures,
And Autumn all her treasures pours.
- 5 From thee proceed domestick ties,
Connubial bliss, paternal joys;
On thy support the nations stand,
Obedient to thy high command.
- 6 But how shall frail, imperfect man,
Whose being reaches but a span,
Attempt in earth-born strains to prove,
The wonders of redeeming love!

7 Let ev'ry pow'r of heart and tongue,
 Unite to swell the grateful song,
 While age and youth in chorus join,
 And praise the Majesty Divine. HARTFORD COL.

HYMN 31. L. M. *Pilesgrove*. [*]

Publick Thanksgiving.

1 Eternal Source of every joy!
 Well may thy praise our lips employ;
 While now before thee, we appear,
 To hail thee Sovereign of the year.
 2 Wide as the wheels of nature roll,
 Thy hand supports and guides the whole;
 The sun is taught by thee to rise,
 And darkness, when to veil the skies.
 3 The flowery spring at thy command,
 Perfumes the air, and paints the land;
 The summer rays with vigour shine,
 To raise the corn and cheer the vine.
 4 Thy hand, in autumn, richly pours
 Thro' all our coasts redundant stores;
 And winters, soften'd by thy care,
 No more the face of horror wear.
 5 Seasons, and months, and weeks and days,
 Demand successive songs of praise;
 And be the grateful homage paid,
 With morning light and evening shade. RIPPON'S COL.

HYMN 32. C. M. *St. Martin's*. [*]

Marriage.

1 Since Jesus freely did appear
 To grace a marriage feast,
 Dear Lord! we ask thy presence here,
 To make a wedding guest.
 2 Upon the bridal pair look down,
 Who now have plighted hands;
 Their union with thy favour crown,
 And bless the nuptial bands.
 3 With gifts of grace their hearts endow,
 Of all rich dow'ries best;
 Their substance bless, and peace bestow
 To sweeten all the rest.
 4 In purest love their souls unite,
 That they with Christian care,
 May make domestick burthens light,
 By taking mutual share.

- 5 As Isaac and Rebekah gave,
 A pattern chaste and kind;
 So may this married couple live,
 And die in friendship join'd.
- 6 And when that solemn hour shall come,
 And life's short space be o'er,
 May they in triumph reach that home,
 Where they shall part no more. BERRIDGE.

HYMN 33. 8s and 7s. *Sicilian*. [*]

Marriage

- 1 Come, thou condescending Jesus!
 Thou hast bless'd a marriage feast;
 Come, and with thy presence bless us,
 Deign to be an honour'd guest.
- 2 Once, at Cana's happy village,
 Thou didst heavenly joy impart;
 Though unseen, may thy blest image
 Be inscribed on every heart.
- 3 Lord, we come to ask thy blessing
 On the happy pair to rest;
 May thy goodness never ceasing,
 Make them now and ever blest.
- 4 Thou canst change the course of nature,
 Turning water into wine,
 But we ask a greater favour,
 May they be forever thine.
- 5 Thine by covenant and adoption,
 Thine by free and sovereign grace,
 May they, by each word and action,
 Do thy will and speak thy praise.
- 6 Gracious Lord! from thy free bounty,
 Fill their basket and their store,
 Give them, with their health and plenty,
 Hearts thy goodness to adore.
- 7 Often from their happy dwelling,
 May the voice of prayer ascend,
 For thy mercies still increasing,
 To their best, their kindest Friend.
- 8 Through this life's tempestuous ocean,
 Storms are thick, and dangers nigh,
 O! may constant, pure devotion,
 Guide them safe to realms on high.
- 9 When by death's cold hand divided,
 Which dissolves the tend'rest ties,
 By thy grace again united,
 May they in thine image rise.

10 Come, thou condescending Jesus!
 Fill our hearts with songs of praise,
 Come, and with thy presence bless us,
 Make us subjects of thy grace. CODMAN.

HYMN 34. L. M. *Wells*. [*]

Marriage.

1 With cheerful voices rise and sing,
 The praises of our God and King!
 For he alone can minds unite,
 And bless with conjugal delight.
 2 This wedded pair, O Lord! inspire,
 With heavenly love that sacred fire;
 From this blest moment may they prove
 The bliss divine of marriage love.
 3 O! may they both increasing find
 Substantial pleasures of the mind;
 Happy together may they be,
 And both united, Lord! to thee.
 4 So may they live as truly one;
 And when their work on earth is done,
 Rise, hand in hand, to heaven and share
 The joys of love forever there! PROUD.

HYMN 35. L. M. *Wells*. [*]

Revival of Religion hoped for.

1 While I to grief my soul gave way,
 To see the work of God decline,
 Methought I heard the Saviour say,
 Dismiss thy fears, the ark is mine.
 2 "Tho' for a time I hide my face,
 "Rely upon my love and power:
 "Still wrestle at the throne of grace,
 "And wait for a reviving hour.
 3 "Take down thy long neglected harp,
 "I've seen thy tears, and heard thy prayer;
 "The winter season has been sharp,
 "But spring shall all its wastes repair."
 4 Lord! I obey—my hopes revive;
 Come, join with me, ye saints! and sing,
 Our foes in vain against us strive,
 For God will help and triumph, bring.

WORCESTER'S SEL.

HYMN 36. C. M. *Peterboro'*. [*].*Revival of Religion seen.*

- 1 Hark! hear the sound, on earth 'tis found—
My soul delights to hear
Of dying love, that's from above,
Of pardon bought most dear.
- 2 Young converts sing, and praise their King,
And bless God's holy name;
Whilst older saints leave their complaints,
And joy to join the theme.
- 3 Convinc'd of sin, men now begin
To call upon the Lord;
Trembling they pray, and mourn the day
In which they scorn'd his word.
- 4 God's chariot rolls, and frights the souls
Of those, who hate the truth;
And saints in prayer, cry, Lord! draw near,
Have mercy on the youth.
- 5 Pour down a shower, of thy great power,
On every aching heart;
On all who try, and humbly cry,
That they may have a part.
- 6 Come, sinners, all! hear now God's call,
And pray with one accord;
Saints raise your songs—with joyful tongues,
To hail th' approaching Lord. WORCESTER'S SEL.

HYMN 37. 7s and 6s. *Heber*. [*]*Missionary Hymn.*

- 1 From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.
- 2 What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness,
The gifts of God are strown,
The Heathen in his blindness
Bows down to wood and stone.
- 3 Waft, waft, ye winds! his story,
And you, ye waters! roll,

Till, like a flood of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign.

4 Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name. BISHOP HEBER.

HYMN 38. C. M. *Mear.* [*]

Zion's increase promised and pledged.

- 1 Father, is not thy promise pledg'd,
To thine exalted Son,
That through the nations of the earth,
Thy word of life shall run.
- 2 Ask, and I give the heathen lands
For thine inheritance;
And to the world's remotest shores
Thine empire shall advance.
- 3 Hast thou not said the blinded Jews
Shall their Redeemer own;
While Gentiles to his standard crowd,
And bow before his throne.
- 4 When shall the untutored Indian tribes,
A dark bewilder'd race,
Sit down at our Immanuel's feet,
And learn and feel his grace.
- 5 Are not all kingdoms, tribes, and tongues,
Under the expanse of heaven,
To the dominion of thy Son,
Without exception given?
- 6 From east to west, from north to south,
Then be his name ador'd;
Europe! with all thy millions, shout
Hosannas to thy Lord.
- 7 Asia, and Africa! resound
From shore to shore his fame,
And thou, America! in songs,
Redeming love proclaim. GIBBONS.

HYMN 39. L. M. *Pilesgrove*. [*]*Millennium.*

- 1 Look up, my soul! with glad surprise,
Towards the joyful coming day;
When Jesus shall descend the skies,
And form a bright, a glorious day.
- 2 Nations shall in a day be born,
And swift like doves to Jesus fly,
The saints shall know no clouds return,
Nor sorrows mingled with their joy.
- 3 The lion and the lamb shall feed
Together in his peaceful reign;
And Zion, blest with heavenly bread,
Of pinching wants no more complain.
- 4 The Jew, the Greek, the bond, the free,
Shall boast their sev'ral rights no more;
But join in sweetest harmony,
Their Lord, their Sov'reign to adore.
- 5 Thus, till a thousand years are past,
And Satan must be loos'd again;
Short is the time his reign shall last,
E'er he's confin'd in endless pain.
- 6 But the blest saints shall mount on high,
Where their deliv'ring Prince is gone;
Angels, at God's command, shall fly,
To bless them with a conqueror's crown.

ANON

HYMN 40. L. M. *Armley*. [b]*A penitent pleading for pardon.*

- 1 Shew pity, Lord, O Lord! forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?
- 2 My crimes are great, but can't surpass
The power and glory of thy grace;
Great God! thy nature hath no bound,
So let thy pard'ning love be found.
- 3 O! wash my soul from every sin,
And make my guilty conscience clean;
Here—on my heart the burden lies,
And past offences pain my eyes.
- 4 My lips with shame my sins confess,
Against thy law, against thy grace;
Lord! should thy judgment grow severe,
I'am condemn'd, but thou art clear.

- 5 Should sudden vengeance seize my breath,
 I must pronounce thee just in death;
 And if my soul were sent to hell,
 Thy righteous law approves it well.
- 6 Yet save a trembling sinner, Lord!
 Whose hope still hov'ring round thy word,
 Would light on some sweet promise there,
 Some sure support against despair. WATTS.

HYMN 41. C. M. Zion. [b]

Repentance.

- 1 How oft, alas! this wretched heart
 Has wander'd from the Lord!
 How oft my roving thoughts depart,
 Forgetful of his word!
- 2 Yet Sov'reign mercy calls—"Return;"
 Dear Lord! and may I come?
 My vile ingratitude I mourn;
 O! take the wanderer home.
- 3 And canst thou,—wilt thou yet forgive,
 And bid my crimes remove?
 And shall a pardon'd rebel live,
 To speak thy wond'rous love.
- 4 Almighty grace! thy healing pow'r,
 How glorious,—how divine!
 That can to life and bliss restore,
 So vile a heart as mine.
- 5 Thy pard'ning love—so free—so sweet,—
 Dear Saviour! I adore;
 O! keep me at thy sacred feet,
 And let me rove no more. STEELE.

HYMN 42. C. M. Reading. [b]

Self-examination.

- 1 'Tis first of all thyself to know,
 To feel the plague of sin,
 Expos'd to everlasting woe,
 And nothing good within!
- 2 To know thy wretched, sinful state,
 Averse to all that's good;
 To feel thy guilt exceeding great,
 Thy heart oppos'd to God:
- 3 To know thy law-condemned case,
 And own thy sentence just;
 Thy heart subdu'd by sov'reign grace,
 And humbled in the dust:

- 4 To know the pangs of pious grief,
 For sins against the Lord;
 To know that naught can give relief
 But trusting in his word:
- 5 To know that thou art born of God,
 Thy num'rous sins forgiv'n,
 Thy soul redeem'd by Jesus' blood,
 And thou an heir of heav'n. NETTLETON'S COL.

HYMN 43. 7s. *Hotham.* [*]

Christ, the refuge from the storm,

- 1 Jesus, lover of my soul!
 Let me to thy bosom fly;
 While the billows near me roll,
 While the tempest still is nigh.
 Hide me, O my Saviour! hide,
 Till the storm of life is past;
 Safe into the haven guide;
 O! receive my soul at last!
- 2 Other refuge have I none;
 Hangs my helpless soul on thee;
 Leave, ah! leave me not alone,
 Still support and comfort me.
 All my trust on thee is stay'd,
 All my help from thee I bring;
 Cover my defenceless head,
 With the shadow of thy wing.
- 3 Thou, O Christ! art all I want;
 More than all in thee I find;
 Raise the fallen, cheer the faint;
 Heal the sick, and lead the blind.
 Just and holy is thy name,
 I am all unrighteousness;
 Vile and full of sin I am,
 Thou art full of truth and grace. COWPER.

HYMN 44. L. M. *Pleyel's Hymn.* [b*]

Not ashamed of Jesus. Mark 8. 38.

- 1 Jesus! and shall it ever be,
 A mortal man asham'd of thee!
 Scorn'd be the tho't, by rich and poor,
 O may I scorn it more and more.
- 2 Asham'd of Jesus! sooner far
 Let evening blush to own a star;
 He sheds the beams of light divine,
 O'er this benighted soul of mine.

3 Asham'd of Jesus!—that dear friend,
On whom my hopes of heav'n depend!
No! when I blush, be this my shame,
That I no more revere his name.

4 Asham'd of Jesus!—yes I may—
When I've no sins to wash away;
No tear to wipe, no good to crave,
No fear to quell, no soul to save.

5 Till then, (nor is my boasting vain,)
Till then I boast a Saviour slain!
And, O! may this my glory be,
That Christ is not ashamed of me.

GRIGG.

HYMN 45. 8s and 7s. *Sicilian*. [b]

Suppliant address to the Saviour.

- 1 Jesus! full of all compassion,
Hear thy humble suppliant's cry;
Let me know thy great salvation;
See, I languish, faint, and die.
- 2 Guilty, but with heart relenting,
Overwhelm'd with helpless grief—
Prostrate at thy feet repenting—
Send, O! send me quick relief.
- 3 Whither should a wretch be flying,
But to him, who comfort gives?
Whither from the dread of dying,
But to him, who ever lives?
- 4 On the word thy blood hath sealed,
Hangs my everlasting all;
Let thine arm be now revealed,
Stay, O! stay me, lest I fall!
- 5 In the world of endless ruin,
Let it never, Lord! be said,
"Here 's the soul that perish'd suing
For the boasted Saviour's aid."
- 6 Sav'd—the deed shall spread new glory
Thro' the shining realms above;
Angels sing the pleasing story,
All enraptur'd with thy love.

TURNER.

HYMN 46. 8s. and 7s. *Sicilian*. [*]

Grateful recollection.

- 1 Come, thou Fount of ev'ry blessing!
Tune my heart to sing thy grace;
Streams of mercy never ceasing,

Call for songs of loudest praise.
 Teach me some melodious sonnet:
 Sung by flaming tongues above;
 Praise the mount.—I'm fix'd upon it—
 Mount of God's unchanging love.

2 Here I raise my Ebenezer,
 Hither by thy help I'm come;
 And I hope, by thy good pleasure,
 Safely to arrive at home.
 Jesus sought me when a stranger,
 Wand'ring from the fold of God;
 He, to rescue me from danger,
 Interpos'd with precious blood.
 3 O! to grace how great a debtor,
 Daily I'm constrain'd to be!
 Let that grace now, like a fetter,
 Bind my wand'ring heart to thee:
 Prone to wander, Lord! I feel it—
 Prone to leave the God I love—
 Here's my heart—O take and seal it;
 Seal it from thy courts above.

ROBINSON.

HYMN 47. C. M. *Hymn Second.* [*]

Light shining out of darkness.

1 God moves in a mysterious way,
 His wonders to perform;
 He plants his footsteps in the sea,
 And rides upon the storm.
 2 Deep in unfathomable mines,
 Of never failing skill,
 He treasures up his bright designs,
 And works his sov'reign will.
 3 Ye fearful saints! fresh courage take,
 The clouds ye so much dread,
 Are big with mercy, and shall break
 With blessings on your head.
 4 Judge not the Lord by feeble sense,
 But trust him for his grace;
 Behind a frowning providence,
 He hides a smiling face.
 5 His purposes will ripen fast,
 Unfolding every hour;
 The bud may have a better taste,
 But sweet will be the flow'r.
 6 Blind unbelief is sure to err,
 And scan his work in vain;
 God is his own interpreter,
 And he will make it plain.

COWPER.

HYMN 48. L. M. *Pilesgrove*. [*]*Meeting of Christian Friends.*

- 1 Kindred in Christ, for his dear sake,
A hearty welcome here receive;
May we together now partake
The joys which only he can give.
- 2 To you and us by grace is giv'n,
To know the Saviour's precious name;
And shortly we shall meet in heav'n,
Our hope, our way, our end the same.
- 3 May he by whose kind care we meet,
Send his good Spirit from above;
Make our communications sweet,
And cause our hearts to burn with love.
- 4 Forgotten be each earthly theme,
When Christians see each other thus;
We only wish to speak of Him,
Who lived—and died—and reigns—for us.
- 5 We'll talk of all he did and said,
And suffer'd for us here below;
The path he mark'd for us to tread,
And what he's doing for us now.
- 6 Thus as the moments pass away,
We'll love, and wonder, and adore;
And hasten on the glorious day,
When we shall meet to part no more. NEWTON.

HYMN 49. S. M. *Shirland*. [*]*Parting of Christian Friends.*

- 1 Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
- 2 Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.
- 3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.
- 4 When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

- 5 This glorious hope revives
 Our courage by the way;
 While each in expectation lives,
 And longs to see the day;
 6 From sorrow, toil, and pain,
 And sin we shall be free;
 And perfect love and friendship reign,
 Through all eternity. FAWCETT.

HYMN 50. L. M. *Armley*. [b *]*Exhortation to prayer.*

- 1 What various hindrances we meet,
 In coming to a mercy seat!
 Yet, who that knows the worth of prayer,
 But wishes to be often there?
 2 Prayer makes the darken'd cloud withdraw,
 Prayer climbs the ladder Jacob saw;
 Gives exercise to faith and love,
 Brings every blessing from above.
 3 Restraining prayer, we cease to fight;
 Prayer makes the Christian's armour bright;
 And Satan trembles when he sees
 The weakest saint upon his knees.
 4 While Moses stood with arms spread wide,
 Success was found on Israel's side;
 But when through weariness they fail'd,
 That moment Amalek prevail'd.
 5 Have you no words? Ah! think again,
 Words flow apace when you complain;
 And fill a fellow creature's ear
 With the sad tale of all your care.
 6 Were half the breath thus vainly spent,
 To heaven in supplication sent,
 Your cheerful song would oft'ner be,
 "Hear what the Lord hath done for me." COWPER.

HYMN 51. 7s. *Hotham*. [*]*Power of Prayer.*

- 1 In themselves as weak as worms,
 How can poor believers stand,
 When temptations, foes, and storms,
 Press them close on every hand?
 2 Weak indeed they feel they are,
 But they know the throne of grace,
 And the God who answers prayer,
 Helps them when they seek his face.

3 Though the Lord awhile delay,
Succour they at length obtain;
He who taught their hearts to pray,
Will not let them seek in vain.

4 Wrestling prayer can wonders do,
Bring relief in deepest straits;
Prayer can force a passage through
Iron bars and brazen gates. NEWTON.

HYMN 30. 8s, 7s and 4s. *Tamworth.* [*]

God, the Pilgrim's Guide.

1 Guide me, O thou great Jehovah!
Pilgrim thro' this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven!
Feed me till I want no more.

2 Open, Lord! the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliv'rer!

Be thou still my strength and shield.

3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises

I will ever give to thee. ROBINSON.

HYMN 53. C. M. *Hymn Second.* [*]

Walking with God.

1 Oh! for a closer walk with God,
A calm and heavenly frame;
And light to shine upon the road,
That leads me to the Lamb.

2 Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus, and his word?

3 What peaceful hours I once enjoyed!
How sweet their mem'ry still!
But they have left an aching void,
The world can never fill.

4 Return, O holy Dove! return,
Sweet messenger of rest;

- I hate the sins that made thee mourn,
And drove thee from my breast.
- 5 The dearest idol I have known,
Whate'er that idol be—
Help me to tear it from thy throne,
And worship only thee.
- 6 So shall my walk be close with God,
Calm and serene my frame;
And purer light shall mark the road,
That leads me to the Lamb. COWPER.

HYMN 54. C. M. *St. Martin's.* [*]

Holy Fortitude; or, the Christian Soldier.

- 1 Am I a soldier of the cross?
A follower of the Lamb?
And shall I fear to own his cause?
Or blush to speak his name?
- 2 Must I be carry'd to the skies,
On flow'ry beds of ease?
Whilst others fought to win the prize,
And sail'd thro' bloody seas?
- 3 Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?
- 4 Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.
- 5 Thy saints, in all this glorious war,
Shall conquer, tho' they die;
They view the triumph from afar,
And seize it with their eye.
- 6 When that illustrious day shall rise,
And all thy armies shine,
In robes of victory thro' the skies—
The glory shall be thine. WATTS.

HYMN 55. C. M. *Mear.* [*]

Prayer heard, and Zion restored.

- 1 Let Zion and her sons rejoice—
Behold the promis'd hour!
Her God hath heard her mourning voice,
And comes t' exalt his pow'r.
- 2 Her dust and ruins that remain,
Are precious in our eyes;

- Those ruins shall be built again,
And all that dust shall rise.
- 3 The Lord shall raise Jerusalem,
And stand in glory there;
Nations shall bow before his name,
And kings attend with fear.
- 4 He sits a sov'reign on his throne,
With pity in his eyes;
He hears the dying prisoners groan,
And sees their signs arise.
- 5 He frees the souls condemn'd to death;
And when his saints complain,
It shan't be said that praying breath
Was ever spent in vain.
- 6 This shall be known when we are dead,
And left on long record,—
That ages yet unborn, may read,
And trust, and praise the Lord. WATTS.
-

HYMN 56. S. M. *St. Thomas.* [*]*Prayer for the Spirit.*

- 1 Come, Holy Spirit! come,
Let thy bright beams arise;
Dispel the sorrow from our minds—
The darkness from our eyes.
- 2 Convince us of our sin,
Then lead to Jesus' blood;
And to our wond'ring view reveal
The secret love of God.
- 3 Revive our drooping faith;
Our doubts and fears remove;
And kindle in our breasts the flame
Of never dying love.
- 4 'Tis thine to cleanse the heart—
To sanctify the soul—
To pour fresh life in every part,
And new-create the whole.
- 5 Dwell, Spirit! in our hearts;
Our minds from bondage free;
Then shall we know, and praise, and love,
The Father, Son, and Thee. HART.
-

HYMN 57. L. M. *Portugal.* [*]*Social Worship.*

- 1 Where two or three, with sweet accord,
Obedient to their sov'reign Lord,

Meet to recount his acts of grace,
 And offer solemn prayer and praise;
 2 "There," says the Saviour "will I be,
 "Amidst this little company;
 "To them unveil my smiling face,
 "And shed my glories round the place."
 3 We meet at thy command, dear Lord!
 Relying on thy faithful word;
 Now send thy Spirit from above,
 Now fill our hearts with heavenly love. STENNET.

HYMN 58. S. M. *St. Thomas.* [b *]

Faith in Christ our Sacrifice.

1 Not all the blood of beasts,
 On Jewish altars slain,
 Could give the guilty conscience peace,
 Or wash away the stain.
 2 But Christ, the heav'nly Lamb,
 Takes all our sins away;
 A sacrifice of nobler name,
 And richer blood than they.
 3 My faith would lay her hand
 On that dear head of thine,
 While like a penitent I stand
 And there confess my sin.
 4 My soul looks back to see
 The burdens thou dist bear,
 While hanging on the cursed tree,
 And hopes her guilt was there.
 5 Believing, we rejoice
 To see the curse remove;
 We bless the Lamb with cheerful voice,
 And sing his bleeding love. WATTS.

HYMN 59. S. M. *Aylesbury.* [*]

God's tender care of his People.

1 The Lord my Shepherd is,
 I shall be well supply'd;
 Since he is mine, and I am his,
 What can I want beside?
 2 He leads me to the place
 Where heav'nly pasture grows,
 Where living waters gently pass,
 And full salvation flows.

3 If e'er I go astray,
 He doth my soul reclaim;
 And guides me in his own right way,
 For his most holy name.

4 While he affords his aid,
 I cannot yield to fear!
 Tho' I should walk through death's dark shade,
 My Shepherd's with me there.

5 In spite of all my foes,
 Thou dost my table spread;
 My cup with blessings overflows,
 And joy exalts my head.

6 The bounties of thy love
 Shall crown my foll'wing days;
 Nor from thy house will I remove,
 Nor cease to speak thy praise. WATTS.

DOXOLOGIES.

L. M. [*]

TO God the Father, God the Son,
 And God the Spirit, Three in One,
 Be honour, praise, and glory giv'n,
 By all on earth, and all in heav'n. WATTS.

C. M. [*]

Now let the Father, and the Son,
 And Spirit be ador'd;
 Where there are works to make him known,
 Or saints to love the Lord. WATTS.

S. M. [*]

Give to the Father praise,
 Give glory to the Son;
 And to the Spirit of his grace,
 Be equal honour done. WATTS.

THE
ASSISTANT TO FAMILY RELIGION.

PART VI.

SELECT HARMONY OR PSALM TUNES, ADAPTED TO FAMILY WORSHIP.

OLD HUNDRED. L. M. M. Luther.

AIR. Almighty Sov'reign of the skies,
To thee let songs of gladness rise ;

The first system of musical notation for 'Old Hundred'. It consists of four staves. The first two staves are in treble clef with a key signature of one sharp (F#) and a common time signature (C). The last two staves are in bass clef with the same key signature and time signature. The lyrics 'AIR. Almighty Sov'reign of the skies,' are placed below the second staff, and 'To thee let songs of gladness rise ;' are placed below the third staff.

Each grateful heart its tribute bring,
And ev'ry voice thy goodness sing.

The second system of musical notation for 'Old Hundred'. It consists of four staves. The first two staves are in treble clef with a key signature of one sharp (F#) and a common time signature (C). The last two staves are in bass clef with the same key signature and time signature. The lyrics 'Each grateful heart its tribute bring,' are placed below the second staff, and 'And ev'ry voice thy goodness sing.' are placed below the third staff.

St. MARTIN'S. C. M.

W. Tansur.

Am I a soldier of the cross, A foll'wer of the Lamb?
AIR.

The first system of the musical score for 'St. Martin's' hymn. It consists of four staves. The first two staves are in treble clef with a key signature of one sharp (F#) and a 2/2 time signature. The third staff is in treble clef with the same key signature and time signature, and it contains the lyrics 'Am I a soldier of the cross, A foll'wer of the Lamb?' with 'AIR.' written below the first staff. The fourth staff is in bass clef with the same key signature and time signature. The music is written in a simple, hymn-like style with many whole and half notes.

And shall I fear to own his cause, Or blush to speak his name?

The second system of the musical score. It consists of four staves. The first two staves are in treble clef with a key signature of one sharp (F#) and a 2/2 time signature. The third staff is in treble clef with the same key signature and time signature, and it contains the lyrics 'And shall I fear to own his cause, Or blush to speak his name?'. The fourth staff is in bass clef with the same key signature and time signature. The music continues in the same simple, hymn-like style.

ARMLEY. L. M.

Har. Sac.

AIR.

What various hindrances we meet, In coming

The first system of the musical score for 'ARMLEY. L. M.' consists of three staves. The top staff is in treble clef with a 3/2 time signature. The middle staff is in treble clef with a 4/4 time signature. The bottom staff is in bass clef with a 2/2 time signature. The melody is written in the top staff, and the accompaniment is in the middle and bottom staves. The lyrics 'What various hindrances we meet, In coming' are written below the middle staff.

to a mercy seat! Yet who that knows the worth of

The second system of the musical score consists of three staves. The top staff is in treble clef with a 3/2 time signature. The middle staff is in treble clef with a 4/4 time signature. The bottom staff is in bass clef with a 2/2 time signature. The melody is written in the top staff, and the accompaniment is in the middle and bottom staves. The lyrics 'to a mercy seat! Yet who that knows the worth of' are written below the middle staff.

pray'r, But wishes to be oft - en there?

The third system of the musical score consists of three staves. The top staff is in treble clef with a 3/2 time signature. The middle staff is in treble clef with a 4/4 time signature. The bottom staff is in bass clef with a 2/2 time signature. The melody is written in the top staff, and the accompaniment is in the middle and bottom staves. The lyrics 'pray'r, But wishes to be oft - en there?' are written below the middle staff.

ST. THOMAS. S. M. G. F. Handel.

AIR.

Come, Holy Spirit, come, Let thy bright beams arise;

Dispel the sorrow from our minds—The darkness from our eyes.

WATCHMAN. S. M.

Leach.

The day is past and gone, The ev'ning shades appear ;

AIR.

O! may we all remember well, The night of death draws near.

TAMWORTH. 8's, 7's & 4's. Lockhart.*Pomposo.*

AIR.

Guide me, O thou great Jehovah! Pilgrim thro' this barren land;

Pia. For.

I am weak, but thou art mighty; Hold me with thy pow'ful hand;

Pia. For.

Bread of heav'n, Bread of heav'n, Feed me, till I want no more.

HEBER. 7's & 6's.

J. Curtis.

AIR.

From Greenland's icy mountains, From India's coral

Where Afric's sunny fountains Roll down their golden

strand,

sand; From many an ancient river, From many a palmy plain, They

call us to deliver Their land from error's chain.

MEAR. C. M.

AIR.

Let Zion and her sons rejoice, Behold the promis'd hour!

The first system of the musical score for 'MEAR. C. M.' consists of four staves. The first two staves are treble clef, and the last two are bass clef. The key signature is one sharp (F#) and the time signature is 3/2. The first staff begins with a treble clef, a key signature of one sharp, and a time signature of 3/2. The second staff begins with a treble clef, a key signature of one sharp, and a time signature of 3/2. The third staff begins with a treble clef, a key signature of one sharp, and a time signature of 3/2. The fourth staff begins with a bass clef, a key signature of one sharp, and a time signature of 3/2. The lyrics 'Let Zion and her sons rejoice, Behold the promis'd hour!' are written below the second staff.

Her God hath heard her mourning voice, And comes t'exalt his pow'r;

The second system of the musical score for 'MEAR. C. M.' consists of four staves. The first two staves are treble clef, and the last two are bass clef. The key signature is one sharp (F#) and the time signature is 3/2. The first staff begins with a treble clef, a key signature of one sharp, and a time signature of 3/2. The second staff begins with a treble clef, a key signature of one sharp, and a time signature of 3/2. The third staff begins with a treble clef, a key signature of one sharp, and a time signature of 3/2. The fourth staff begins with a bass clef, a key signature of one sharp, and a time signature of 3/2. The lyrics 'Her God hath heard her mourning voice, And comes t'exalt his pow'r;' are written below the second staff.

PLEYEL'S HYMN. L. M. J. Pleyel.

Very Slow.

Sevens, omitting the first note of each line.

Jesus! and shall it ever be, A mortal man asham'd of thee?

The first system of the musical score, measures 1-4. It consists of four staves. The first staff is a treble clef with a key signature of one flat (B-flat). The second staff is a treble clef with a key signature of one flat. The third staff is a treble clef with a key signature of one flat. The fourth staff is a bass clef with a key signature of one flat. The music is in common time (C). The first staff contains the melody, and the other three staves provide harmonic support. The lyrics "Jesus! and shall it ever be, A mortal man asham'd of thee?" are written below the second staff.

Scorn'd be the thought by rich and poor, O may I scorn it more and more.

The second system of the musical score, measures 5-8. It consists of four staves. The first staff is a treble clef with a key signature of one flat. The second staff is a treble clef with a key signature of one flat. The third staff is a treble clef with a key signature of one flat. The fourth staff is a bass clef with a key signature of one flat. The music is in common time (C). The first staff contains the melody, and the other three staves provide harmonic support. The lyrics "Scorn'd be the thought by rich and poor, O may I scorn it more and more." are written below the second staff.

AYLESBURY. S. M.

J. Chetham.

The Lord my shepherd is, I shall be well supply'd ;
AIR.

Since he is mine, and I am his, What can I want beside ?

Oporto. L. M.

Portuguese Air.

Musical score for the first system of "Oporto. L. M. Portuguese Air." The system consists of three staves. The top staff is in treble clef, the middle staff is in treble clef with the word "AIR." above it, and the bottom staff is in bass clef. The key signature has two sharps (F# and C#), and the time signature is 2/4. The melody is written across all three staves.

AIR.

Awake, my soul! and with the sun, Thy daily stage of

Musical score for the second system of "Oporto. L. M. Portuguese Air." The system consists of three staves. The top staff is in treble clef, the middle staff is in treble clef, and the bottom staff is in bass clef. The key signature has two sharps (F# and C#), and the time signature is 2/4. The melody continues across all three staves.

duty run; Shake off dull sloth, and early rise, To pay thy

Musical score for the third system of "Oporto. L. M. Portuguese Air." The system consists of three staves. The top staff is in treble clef, the middle staff is in treble clef, and the bottom staff is in bass clef. The key signature has two sharps (F# and C#), and the time signature is 2/4. The melody concludes with a double bar line on the top staff.

morning sacrifice. To pay thy morning sacrifice.

ZION. C. M.

Remark, my soul! the narrow bound, Of the revolving year ;

The first system of musical notation for 'ZION. C. M.' consists of three staves. The top two staves are in treble clef with a key signature of one flat (B-flat) and a common time signature (C). The bottom staff is in bass clef with the same key signature and time signature. The music is written in a simple, hymn-like style with quarter and half notes.

How swift the weeks complete their round, How short the months appear.

The second system of musical notation for 'ZION. C. M.' also consists of three staves in the same key signature and time signature as the first system. It continues the melody and accompaniment from the first system, ending with a double bar line.

HYMN SECOND. C. M.

J. Pleyel.

Tenor

AIR.

O, for a closer walk with God, A calm and heav'nly frame ;

The musical notation for 'HYMN SECOND. C. M.' is presented in two systems. The first system has two staves: the top staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 4/4 time signature, labeled 'Tenor'; the bottom staff is in bass clef with the same key signature and time signature, labeled 'AIR.'. The second system continues the music on two staves in the same key signature and time signature. The music is written in a simple, hymn-like style with quarter and half notes.

HYMN SECOND. *Continued.*

And light to shine upon the road, That leads me to the Lamb.

This system consists of three staves of music. The first staff has a treble clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. The second staff has a bass clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. The third staff has a treble clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. There are triplets and a four-measure rest indicated above the notes.

Where is the blessedness I knew, When first I saw the Lord?

This system consists of three staves of music. The first staff has a treble clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. The second staff has a bass clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. The third staff has a treble clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. There are triplets and a four-measure rest indicated above the notes.

Where is the soul refreshing view Of Jesus, and his word?

This system consists of three staves of music. The first staff has a treble clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. The second staff has a bass clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. The third staff has a treble clef and a key signature of one flat. It contains two measures of music, each with a '7' below the staff. There are triplets and a four-measure rest indicated above the notes.

AYLESBURY. S. M.

J. Chetham.

The Lord my shepherd is, I shall be well supply'd; AIR.

Since he is mine, and I am his, What can I want beside?

Oporto. L. M.

Portuguese Air.

Musical score for the first system of "Oporto. L. M. Portuguese Air." The score is written for three staves: Treble, Alto, and Bass. The key signature is one sharp (F#) and the time signature is 2/4. The word "AIR." is written above the second staff. The lyrics "Awake, my soul! and with the sun, Thy daily stage of" are written below the staves.

AIR.

Awake, my soul! and with the sun, Thy daily stage of

Musical score for the second system of "Oporto. L. M. Portuguese Air." The score continues on three staves. The lyrics "duty run; Shake off dull sloth, and early rise, To pay thy" are written below the staves.

duty run; Shake off dull sloth, and early rise, To pay thy

Musical score for the third system of "Oporto. L. M. Portuguese Air." The score continues on three staves. The lyrics "morning sacrifice. To pay thy morning sacrifice." are written below the staves.

morning sacrifice. To pay thy morning sacrifice.

ZION. C. M.

Remark, my soul! the narrow bound, Of the revolving year;

The musical score for 'ZION. C. M.' consists of three staves. The first two staves are in treble clef, and the third is in bass clef. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is written on the first two staves, and the bass line is on the third staff. The lyrics are written below the first two staves.

How swift the weeks complete their round, How short the months appear.

This block contains the continuation of the musical score for 'ZION. C. M.'. It consists of three staves. The first two staves are in treble clef, and the third is in bass clef. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is written on the first two staves, and the bass line is on the third staff. The lyrics are written below the first two staves.

HYMN SECOND. C. M.

J. Pleyel.

Tenor

AIR.

O, for a closer walk with God, A calm and heav'nly frame;

The musical score for 'HYMN SECOND. C. M.' consists of three staves. The first two staves are in treble clef, and the third is in bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is written on the first two staves, and the bass line is on the third staff. The lyrics are written below the first two staves. The first staff is labeled 'Tenor' and the second staff is labeled 'AIR.'.

HYMN SECOND. Continued.

And light to shine upon the road, That leads me to the Lamb.

This system contains three staves of music. The first staff has a treble clef and a key signature of one flat (B-flat). It features several triplet markings (indicated by a '3' over the notes) and a fermata. The second staff has a bass clef and continues the melody with more triplet markings and a fermata. The third staff is a continuation of the bass line. The lyrics are centered under the second staff.

Where is the blessedness I knew, When first I saw the Lord ?

This system contains three staves of music. The first staff has a treble clef and a key signature of one flat. It includes triplet markings and a fermata. The second staff has a bass clef and continues the melody with triplet markings and a fermata. The third staff is a continuation of the bass line. The lyrics are centered under the second staff.

Where is the soul refreshing view Of Jesus, and his word ?

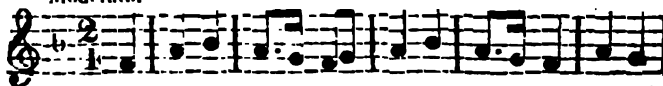
This system contains three staves of music. The first staff has a treble clef and a key signature of one flat. It includes triplet markings and a fermata. The second staff has a bass clef and continues the melody with triplet markings and a fermata. The third staff is a continuation of the bass line. The lyrics are centered under the second staff.

SICILIAN. L. M.

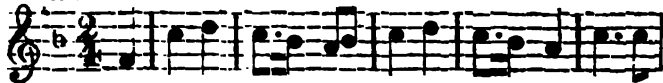
Italian.

Omitting the first note of the 1st and 3d lines, this tune is 8's and 7's.

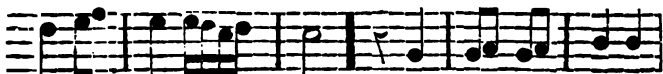
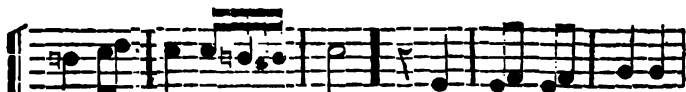
Moderato.



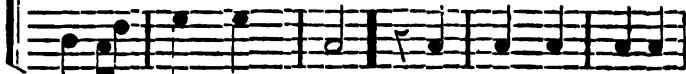
AIR.



Jesus! full of all compassion, Hear thy



humble suppliant's cry; Let me know thy



great sal - va - tion, See I languish, faint and die.



LITTLE MARLBORO'. S. M. Williams' Col

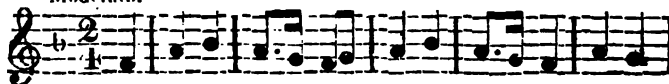
Not all the blood of beasts On Jewish altars slain,
AIR.

Could give the guilty conscience peace, Or wash away the stain.

SICILIAN. L. M.

Italian.

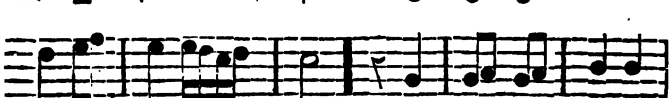
Omitting the first note of the 1st and 3d lines, this tune is 8's and 7's.
Moderato.



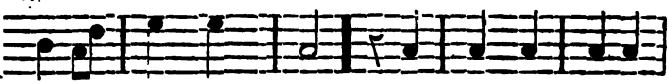
AIR.



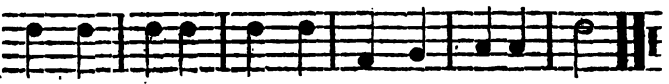
Jesus! full of all compassion, Hear thy



humble suppliant's cry; Let me know thy



great sal - va - tion, See I languish, faint and die.



SELECT HARMONY.

LITTLE MARLBORO'. *S. M. Williams' Co.*

Not all the blood of beasts On Jewish altars slain,

AIR.

The first system of the musical score for 'Little Marlboro' consists of four staves. The top two staves are in treble clef, and the bottom two are in bass clef. The key signature is one sharp (F#) and the time signature is 3/4. The melody is written on the top staff, and the accompaniment is on the bottom staff. The lyrics 'Not all the blood of beasts On Jewish altars slain,' are written below the second staff. The word 'AIR.' is written below the third staff.

Could give the guilty conscience peace, Or wash away the stain.

The second system of the musical score consists of four staves. The top two staves are in treble clef, and the bottom two are in bass clef. The key signature is one sharp (F#) and the time signature is 3/4. The melody is written on the top staff, and the accompaniment is on the bottom staff. The lyrics 'Could give the guilty conscience peace, Or wash away the stain.' are written below the second staff.

SUNDAY. C. M.

H. Sac. Min.

AIR.

This is the day the Lord hath made, He calls the hours his
own; Let heav'n rejoice, let earth be glad, And praise surround the throne.

HOTHAM. 7's.

Dr. Madan.

AIR.

Jesus, lover of my soul! Let me to thy bosom fly,

HOTHAM. Continued.

While the billows near me roll, While the tempest still is high, Hide me, O my

The first system of musical notation consists of three staves. The top staff begins with a treble clef and a key signature of one flat. The middle staff has a trill (tr) marking above the first measure. The bottom staff continues the melody. The lyrics are written below the middle staff.

Saviour ! hide ; Till the storm of life is past, Safe into the haven guide ;

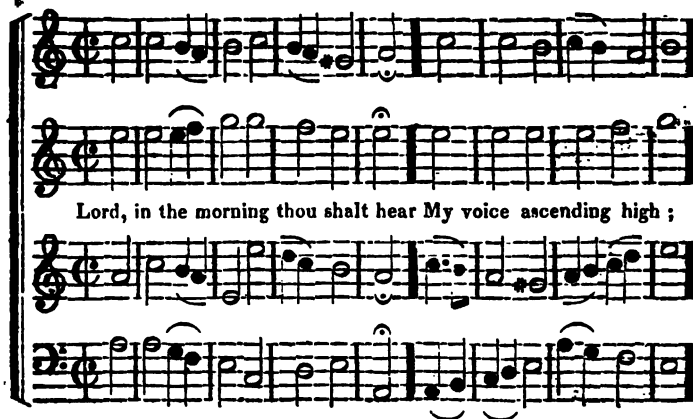
The second system of musical notation consists of three staves. The middle staff contains the lyrics: "Saviour ! hide ; Till the storm of life is past, Safe into the haven guide ;".

O receive, O receive, O receive my soul at last.

The third system of musical notation consists of three staves. The middle staff contains the lyrics: "O receive, O receive, O receive my soul at last." The system concludes with a double bar line and repeat dots.

READING. C. M.

Har. Sacra.



Lord, in the morning thou shalt hear My voice ascending high ;

The first system of the musical score consists of four staves. The top two staves are in treble clef, and the bottom two are in bass clef. The music is written in common time (C). The melody is primarily in the treble staves, with the bass staves providing harmonic support. The lyrics are placed between the second and third staves.



To thee will I direct my pray'r, To thee lift up mine eye.

The second system of the musical score also consists of four staves, following the same layout as the first system. The melody continues in the treble staves, and the bass staves provide harmonic support. The lyrics are placed between the second and third staves.

BABYLON. L. M.

Ravencroft

Raise, thoughtless sinner! raise thine eye,
AIR.
Behold God's balance lifted high!

There shall his justice be display'd,
And there thy hope and life be weigh'd.

PORTUGAL. L. M. T. Thorley.

Musical notation for the first system, featuring a treble and bass staff in G major (one sharp) and 2/4 time. The melody is marked "AIR." and includes the lyrics "O! could I soar to worlds above, That blessed".

Musical notation for the second system, continuing the melody with triplets. The lyrics are "state of peace and love, How gladly would I".

Musical notation for the third system, concluding the melody with a final cadence. The lyrics are "mount and fly, On angels' wings, to joys on high."

PILESGROVE. I. M. Bridgewater Col.

Thus far the Lord has led me on, Thus far his pow'r prolongs my days,

The first system of the musical score consists of four staves. The top two staves are in treble clef with a key signature of one sharp (F#) and a 3/2 time signature. The bottom two staves are in bass clef with the same key signature and time signature. The music features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests and ties. A repeat sign is present at the end of the first two staves.

And ev'ry ev'ning shall make known, Some fresh memorial of his grace.

The second system of the musical score also consists of four staves in the same key signature and time signature. It continues the melody and accompaniment from the first system. A triplet of eighth notes is marked with a '3' above it in the third staff. The system concludes with a double bar line.

SHIRLAND. S. M.

Stanley.

Blest be the tie that binds Our hearts in christian love;

2d Treble.

The fellowship of kindred minds, Is like to that above.

PETERBOROUGH. C. M. Bridgewater Col.

Once more, my soul, the rising day, Salutes my waking eyes ;

The first system of the musical score for 'Peterborough'. It consists of four staves. The top two staves are in treble clef, and the bottom two are in bass clef. The key signature is one sharp (F#). The music is in common time (C). The first staff has a treble clef and a key signature of one sharp. The second staff has a treble clef and a key signature of one sharp. The third staff has a treble clef and a key signature of one sharp. The fourth staff has a bass clef and a key signature of one sharp. The lyrics 'Once more, my soul, the rising day, Salutes my waking eyes ;' are written below the second staff.

Once more, my voice ! thy tribute pay, To him who rules the skies.

The second system of the musical score for 'Peterborough'. It consists of four staves. The top two staves are in treble clef, and the bottom two are in bass clef. The key signature is one sharp (F#). The music is in common time (C). The first staff has a treble clef and a key signature of one sharp. The second staff has a treble clef and a key signature of one sharp. The third staff has a treble clef and a key signature of one sharp. The fourth staff has a bass clef and a key signature of one sharp. The lyrics 'Once more, my voice ! thy tribute pay, To him who rules the skies.' are written below the second staff.

WELLS. L. M.

Holdrayd.

While I to grief my soul gave way, To see the work of God decline ;

The first system of the musical score for 'WELLS. L. M.' consists of four staves. The top two staves are in treble clef, and the bottom two are in bass clef. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is written on the top staff, and the bass line is on the bottom staff. The lyrics 'While I to grief my soul gave way, To see the work of God decline ;' are placed between the second and third staves.

Methought I heard the Saviour say, Dismiss thy fears, the ark is mine.

The second system of the musical score continues the melody and bass line from the first system. It also consists of four staves (two treble, two bass). The lyrics 'Methought I heard the Saviour say, Dismiss thy fears, the ark is mine.' are placed between the second and third staves of this system.

1. *Phragmites australis* (Common Reed)

2. *Spartina patens* (Cordgrass)

3. *Scirpus americanus* (Sedges)

4. *Cyperus* (Cyperus)

5. *Eleocharis acicularis* (Sedges)

6.

**This book is under no circumstances to be
taken from the Building**

[illegible]



